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TUCKERMAN'S ITALIAN SKETCH BOOK.

The Italian Sketch Book. By Henry T. Tuckerman, author of "Thoughts on the Poets," &c. Third edition. New York: J. C. Riker. 12mo.—pp. 424.

THE race of tourists has become so numerous at the present day, and their "first impressions" have so often turned out to be the result of the most superficial observation or the repetition of vulgar prejudices, that their productions are regarded by the more intellectual and better part of mankind, rather as speculative enterprizes than sources of reliable information.—They may serve very well to fill the pockets of authors and booksellers, by pandering to the morbid thirst of novelty, which prevails so extensively in our age; but they add little or nothing to the stock of useful literature. Even the truthful and interesting pictures which they sometimes present of scenery, ruins, and other curiosities, lose their attraction by being associated with presumptuous and ignorant reflections of the writer on the religious and political customs of the countries he has visited. Mr. Tuckerman himself, in his "Sketch Book," has not failed to remark upon the offensive boldness of such writers, and to observe with equal justness and point, that American authors ought to have learned something in this respect from the example of English tourists in the United States. He says:

"To our minds, there is nothing more surprising in recent literature, than the assurance with which writers of travels undertake to pronounce upon national character and destiny. In science, finance and trade, a man is soon convicted of presumption, who discusses questions about which he has little or no authentic ground of judgment: but any tyro in letters or life, who visits a foreign land for a few months, is deemed a competent authority in relation to those subtle and comprehensive inquiries, upon which even an intelligent native would enter with diffidence." P. 407.

We are confident that no man of sense will call in question the justness of these observations of Mr. Tuckerman: but it

will not be so easily admitted that he has adhered to his own principles. The former editions of his book, though marred by a sprinkling of ignorance and prejudice, in reference to Catholic persons and things, were more free from it than are generally the productions of Protestant pens. He tells us, indeed, of Franciscans looking "miserable in their ignorant dejection," of a Capuchin belonging to a "brotherhood noted for their ignorance," &c.; yet, when we take into consideration the more than Egyptian darkness which a Protestant education gathers round the mind, in regard to every thing appertaining to the Catholic church, we can overlook the above quoted expressions of the writer, however at variance with his own personal experience in Italy. Mr. Tuckerman met the Capuchin at Pisa, and wondered at the *general knowledge* which he displayed. He also visited a convent near Venice, which he calls "one of the seemingly most admirable institutions extant. Its objects are primarily the *instruction of Armenian* youth, the general *dissemination of knowledge*, and the cultivation of literature in connection with theology." In this convent he saw Padre Pascal, who, he says, "may be justly called *an apostle of learning*." The convent had a beautiful library with books in all languages. (P. 316.) Such is the consistency displayed in the first edition of Mr. Tuckerman's work.

But the third *revised* edition of the Sketch Book contains some further and very strange propositions, which the writer has put forth in alluding to the actual phases of political affairs in Italy, and which prove as clearly as the noon-day sun that Mr. Tuckerman has been guilty of all the "assurance" and "presumption" which he so loudly condemns in his brother tourists.

"Heretofore," he says, "the great barrier to all political reform has existed in the obstinate adherence of Rome to her system of intolerance and brute force. Catholicism, as a political institution, is inimical to human progress and freedom, and has presented the chief barrier to the emancipation of modern Italy. Perhaps the most striking historical evidence that may be adduced in support of this position, is a comparison between England and Spain since the reformation. At one period rivals on the sea, and in national prosperity; and now, the one a decrepit, and the other a world-embracing power. Among the many contingencies which the imaginative Italians have suggested, no one ever dreamed of a liberal pope," &c. P. 13.

If the sentiments here put forth by the writer were his theories on some abstruse questions which might admit of conflicting and even contradictory opinions, he would be perfectly excusable in his statements, although he is not "a tyro in life," nor perhaps in letters. But to speak of Rome's adherence to "brute force," of Catholicism as the enemy of human progress and freedom, and of England as an evidence of this latter proposition, is a manufacturing of history which is altogether inadmissible either among educated men or the lovers of truth. A writer is allowed to quote facts, but he cannot, with any regard for his own reputation, coin history. Mr. T., however, has suffered himself to be betrayed into the language of fiction where he has not taken the trouble to give his assertions a very definite meaning, and into that of prejudice where we catch the idea he intends to convey. Does he mean to include in the word *heretofore*, the period of eleven hundred years, during which the Roman pontiffs have been possessed of temporal sovereignty? Does he mean to say that during all this time political reforms were impeded by the brute force of the papal government? We will not insult the intellectual training of Mr. T. by supposing that he could have designed to express such an opinion, so totally unfounded in history. He must know, as well as ourselves, that the temporal dominion of the popes originated in the confidence which the people reposed in them, and that it has ever been, even according to the admission of Gibbon himself, paternal and protective in its character.

Mr. T. has probably alluded to the administration of Gregory XVI; and if so, he should have specified the case, presenting as it does a combination of circumstances which, if candidly considered, cannot fail to acquit him of any charges at variance with the character of a mild and paternal prince. He ascended the throne at a time when the revolutionary spirit was fermenting among the European nations: having penetrated into Italy, the standard of rebellion was soon raised at Bologna. What was the pontiff to do in an emergency like this, created, not by the wise and good among his people, but by an irreligious faction? Had he not a right to act on the defensive? Had he not a right to use the co-operation of an allied power, to put down an insurrection, which in its actual and prospective influence was a flagrant violation of law? Is it not an abuse of terms to give to such an act of executive power the name of *brute force?* Or is it just to brand the administration of Gregory with the odium, which the severities of his Austrian ally alone deserved? Again, was it in opposition to political reforms that this force was exerted, or rather against the unlawful and turbulent proceedings of a radical faction, which the great majority of the people in the papal states dreaded as the enemy of their peace? That the latter was the case is plain, both from the character of the men who were at the head of that party, and from the manner in which they were disposed to effect a new order of things. In a word, that faction was anti-social and anti-religious in its character; the very same that is now more or less in the ascendant in some parts of Italy, and in Switzerland, and which in the name of liberty and equality are driving from the country, by *brute force* and in defiance of all law, some of the most virtuous and useful members of society. It is no homage to civil and religious freedom to sympathize or fraternize with such men, who understand no other liberty than license, no other political reform than that which results in anarchy and popular despotism.

Mr. T., in informing us that "Catholicism, as a political institution, is inimical to human progress and freedom, and has presented the chief barrier to the emancipation of modern Italy," has only proved himself to be one of those tyros in letters described in his *Sketch Book*, who wade beyond their depth, and venture to pronounce an opinion upon matters which they have never taken the trouble to investigate, or to understand. Despite all the assertions of Mr. Tuckerman, Catholicism is nothing more than what its divine Founder constituted it, and what it professes to be. It is no political institution at all; it was established for higher ends, for the eternal salvation of men's souls; and if our author will open any catechism of the church, he will find that, instead of avowing any pretensions to political power, she commands obedience and submission to all civil rulers, within the sphere of duty, no matter what may be their peculiar system of government. Her children are to be found under every form of political power, whether monarchical, aristocratic, or republican. Destined to prepare us for a higher and a better state, her kingdom is not of this world: her mission being to all men, she can adapt herself to all modes of government, not indeed that she approves at any time the folly or wickedness of those who may be in power, but that no human arm can prevent her from dispensing the blessings which it is her divine right to communicate to the world.

It is true, Catholicism indirectly exerts an influence upon political systems, in so far as her doctrines inculcate those cardinal principles of morals, which tend to the establishment of order in society, which point out to the ruler and those under him their respective obligations, and promote among all the virtues conducive to national prosperity and individual happiness: but, if viewed in this relation, Catholicism, far from being hostile to human progress and freedom, as Mr. T. has so

thoughtlessly observed, is the only successful operator of human progress, in the true sense of the phrase, and the only effectual safeguard of that freedom, which is conducive to the welfare of man in his social and individual capacity. This may appear a little startling to those who have been accustomed to base their opinions upon the prejudices of early education, or upon the boasting cant of modern radicalism. But, it is nevertheless true, and we might appeal for the truth of our first position to the historical fact that the only real advances which mankind have made in modern civilization, were made under the influence of Catholicism, and for the truth of the second position, we refer to the unchangeable character of the Catholic religion, which qualifies it alone for the preservation of popular liberty. All political governments, that provide for the enjoyment of civil and religious freedom, must decline and fall, if there be not some unvarying principles and doctrines by which they who support the government are to be controlled. The whole machinery of government is based, not upon the letter of a constitution, but upon the sentiment that pervades the public mind. If this sentiment change, the constitution practically will be thrown to the winds. The recent disturbances in Switzerland have furnished a striking illustration of this truth, and prove beyond the reach of doubt that, where there are not unchangeable doctrines to sway the public mind, or in other words, where men profess principles which have no other security than the fluctuations of human reason and the whims of human passion, there is no effectual barrier against the violation of the most sacred rights, either civil or religious. Radicalism obtained the ascendancy in Switzerland, and the liberties of the people were sacrificed to its unholy purposes. The constitution has been overthrown, and the tyrannical arm of the stronger party is now the law of the land. The moral sense of a nation is the only security against the destruction of its liberties from internal causes, and where this moral sense of the people is continually liable to change and perversion, there can be no permanent safeguard against the inroads of corruption and oppression. But Protestantism, and every thing out of Catholicity, is fallible and changeable, and can afford no effectual protection to that soundness of public sentiment which is the conservative principle of free institutions. It is far from philosophical then for a writer to assert that Catholicity is inimical to human freedom, and to say this betrays a very superficial acquaintance with the nature of one and the other. More profound thinkers and men of more attentive observation have come to a very different conclusion. Such men as De Tocqueville, for instance, have discovered in the Catholic church the very elements that are most desirable for the constitution of a republic on the most solid and flourishing basis.

It is impossible, in fact, to consider the mode of government and legislation which prevails in the church, and the influence which she has exercised upon society from the earliest period to the present day, without being convinced that Catholicity is theoretically and practically the advocate of human freedom. The offices and dignities which she confers, belong to no particular caste or class of persons: every Christian man may aspire to the highest station in her gift, because the merit and capacity of an individual are the only considerations by which she professes to be governed in the distribution of rank. The elective principle, which is also an essential feature of a republican government, is fully carried out in the mode designated by the canons for the nomination of bishops. Even the popular voice was during a certain period consulted, in the decision of such matters, and would have continued to the present time, had not the factions and other inconveniences which supervened, dictated a change of discipline. It is certain, however, that the spirit of the church inclines her, in the appointment of bishops

and subordinate pastors, to select such as with the other requisite qualifications, will unite that of acceptableness to the people over whose spiritual interests they are to preside. We might add to this, that all matters connected with the welfare of the Christian people, scattered over the world, or distributed into various countries and provinces, are determined in deliberative assemblies, from the diocesan synod which regulates the affairs of a particular diocess, up to the general council, which defines matters of faith and settles points of discipline for the church at large.

The doctrine of her theologians in regard to political government, is perfectly in accordance with the liberal forms of her own special policy. St. Thomas Aquinas, whose authority may be quoted as a representative of the general sentiment on this head, expressly teaches, that "the law strictly speaking is directed primarily and principally to the common good; and to decree any thing for the common benefit, *belongs either to the whole body of the people*, or *to some one acting in their place*." If it were necessary, we could adduce a host of similar testimonies from the writings of Catholic divines.

But, the history of Catholicity, which exhibits the influence she has exerted upon mankind, furnishes the most brilliant and irrefragable evidence, in disproof of Mr. Tuckerman's proposition. If she was inimical to human freedom, how was it that she abolished by degrees the system of serfage, which, under the old social organization, reduced the greater portion of the people to a state of bondage? Under what influence but that of the Catholic church, were the privileges and immunities of the free cities established? Under what other influence was the magna charta introduced in England, as well as the trial by jury? Who more than the popes resisted the encroachments of tyrannical power and defended the popular rights during the medieval age? The beneficial effects of the policy which they generally adopted, in their relations with the people, are briefly yet comprehensively sketched in the following remarks of Bishop Kenrick, which we commend to the special consideration of Mr. Tuckerman and of all who entertain similar prejudices.

"With reference to the principles of civil government, it may be safely asserted that the popes were uniformly favorable to popular rights and liberty, although with strict regard to public order and established authority. St. Gregory the Great rebuked an imperial officer for extreme severity in punishing crime, which, he said, reflected disgrace on the power which he exercised, the subjects of the emperor being freemen, not slaves: 'This is the difference between the kings of the nations, and the emperors of the Romans,—that the kings of the nations are lords of slaves, the emperor of the Romans is the lord of freemen. Wherefore, in all your acts, you should, in the first place, have a strict regard to justice, and next, you should preserve liberty in all things.'* Gregory IX reproached Frederick II with being at once a 'persecutor of the church, and a destroyer of public liberty,' by the unjust laws which he threatened to promulgate. In opposing the union of Sicily with the empire, the popes guarded against the accumulation of power in the hands of one man; and in the various acts of papal opposition to imperial encroachment, the liberty of Italy, Germany, and the nations generally, was vindicated. Michaud avows: 'But for the pope, it is probable that Europe would have fallen under the yoke of the emperors of Germany. The policy of the sovereign pontiffs, by weakening the imperial power, favored in Germany the liberty of the cities, and the increase and duration of the small States. We do not hesitate to add, that the thunders of the holy see saved the independence of Italy, and perhaps of France.'† 'This policy of the popes resulted in freeing Italy from the yoke of the German emperors, so that this rich country for sixty years did not behold the imperial troops.'‡ 'Liberty and the church' were inspiring watchwords of the Lombard league. Venice, Verona, Padua, Vicentia, combined against Frederick, *pro tuenda libertate*, in defence of liberty.§ Pope Alexander was their friend and ally,

* L. x, ep. 41.
† Histoire des Croisades, l. xiii, p. 97.
‡ Ibid., l. xvi, p. 454.
§ Baronius, an. 1164.

so that when the Lombards listened to overtures made on the part of Frederick, they made an express proviso in behalf of the Roman church, and of their own liberty; and, on the other hand, when the pope was solicited to accede to some proposals of the emperor, he declined any final action without the concurrence of the Lombards, who had nobly fought, as he publicly declared, for the welfare of the church, and the liberty of Italy.* The like sympathies manifested themselves on many occasions, 'Tuscany,' says Hallam, 'had hitherto been ruled by a marquis of the emperor's appointment, though her cities were flourishing, and, within themselves, independent. In imitation of the Lombard confederacy, and impelled by Innocent III, they now (with the exception of Pisa, which was always strongly attached to the empire) founded a similar league for the preservation of their rights. In this league the influence of the pope was far more strongly manifested than in that of Lombardy.'†

"It was the constant study of the popes to guard against the perpetuity of the imperial authority in the same family, by mere title of descent, and to maintain the elective principle. In the vacancy of the empire under Innocent III, the majority of votes were for Philip of Swabia, who was deemed by Innocent totally unworthy, and in whose election the necessary conditions had not been attended to. Frederick had in his favor hereditary right, being son of the deceased emperor. The opposition of the Pope to both of the candidates, led some of the princes to murmur, as if he sought to take from them the privilege of electing, which, in his instructions to his ambassadors, he denied most unequivocally: 'In order effectually to close the mouth of such as speak unjustly, and to prevent credit being given to the slanders of those who assert that we mean to take from the princes the liberty of election, you should oftentimes, by word of mouth, and in writing, repeat to all that we have had regard to their liberty in this matter, and we have sought to preserve it inviolate: for we have not chosen any one, but we have favored, and we still favor him who was chosen by the majority of the persons entitled to a vote in the choice of the emperor, and crowned in the proper place, and by the proper person, since the apostolic see should crown him emperor who was duly crowned king. We also stand up for the liberty of the princes, whilst we utterly deny our sanction to him who claims the empire on the score of succession: for it would appear that the empire was not conferred by the election of the princes, but by succession, if, as formerly, the son succeeded the father, so now the brother should succeed the brother, or the son succeed the father, without any intermediate person.'* In speaking of Rudolph, duke of Swabia, whom an assembly of revolted princes raised to the throne in place of Henry, Hallam observes: 'We may perceive in the conditions of Rudolph's election, a symptom of the real principle that animated the German aristocracy against Henry IV. It was agreed that the kingdom should no longer be hereditary, nor conferred on the son of a reigning monarch without popular approbation. The pope strongly encouraged this plan of rendering the empire elective.'† He otherwise labored to confine the imperial power within just limits, and to the papal vigilance must be ascribed that 'before Charles V, the emperors durst not assume despotic power.'‡

"The several monarchies which under the favor of the popes arose in the middle ages, were virtually republics, with presidents during good behavior, the sovereigns being considered only a degree above the nobles, and liable to forfeit their power should they abuse it. Voltaire, speaking of the thirteenth century, observes: 'Castille and Aragon were kingdoms at that time; but we must not imagine that their sovereigns were absolute: *there were none such in Europe.* The nobles in Spain, more than elsewhere, confined the royal authority within strict limits. The people of Aragon still repeat the ancient formulary used in the inauguration of their kings. The chief justice of the kingdom, in the name of the various classes of citizens, said: 'We, who are as good as you, and more powerful than you, make you our king and lord, on condition that you preserve our privileges, and not otherwise.'"§ 'The oath made by the kings (of Poland) on their coronation contained an express call on the nation to dethrone them, in case they did not observe the laws which they swore to respect.'‖ As long as the pope was revered, as the father and judge of kings, these felt that there were limits which they could not pass

* Baronius, an. 1177.
† Middle Ages, vol. i, ch. iii, par. i, p. 259.
* Ep. liv, apud Raynald, an. 1201.
† Middle Ages, vol. i, ch. v, p. 460.
‡ Voltaire, Essai sur l'Histoire Generale, t. iii, ch. cxvii.
§ Ibidem, t. ii, ch. lx.
‖ Ibidem, ch. cxv.

without peril; but when it was proclaimed that kings are answerable only to God, a deep wound was inflicted on popular liberty in the attack on pontifical supremacy. Royalty itself paid the penalty of its independence. When the pontiff let fall from his hand the mace which he had brandished to awe tyrants, the people, seizing it, wielded it with brutal force, and left even just monarchs weltering in their blood. England saw Charles I perish by the hands of the public executioner; and France doomed the meek Louis XVI to the same ignominious end. Never was a papal sentence of despotism exhibited on a scaffold!

"Whilst the popes labored to instruct kings in justice, they cherished with parental fondness the Italian republics, which grew up under their fostering protection. At the request of the doge of Venice, Gregory IX became the special protector of that republic, and gave her the waters as her portion. It long flourished in arms and arts, commerce and enterprise of every honorable kind, the ally and friend of Rome, until Sarpi and other false men disturbed that harmony, by disregarding the ancient immunities of the clergy, which, in the zenith of her power, Venice had respected. The eternal city still stands in her strength, whilst the queen of the waters has forfeited her dowry; and the German soldier guards the palace, where her merchant princes once deliberated whether they would grant the favors which sovereigns did not disdain to ask at their hands. The favor of the pontiffs was always lavishly bestowed on the republic, unless in circumstances of this unfortunate character, in which the usages, which for ages had been deemed laws of the whole Christian confederacy, were wantonly violated. Many interesting examples of papal interposition to appease the dissensions of republics, one with the other, or within themselves, are recorded. Speaking of the struggles for office between the aristocracy and commonalty, Hallam says: 'In one or two cities, a temporary compromise was made through the intervention of the pope, whereby offices of public trust, from the highest to the lowest, were divided in equal proportions, or otherwise, between the nobles and the people. This is no bad expedient, and proved singularly efficacious in appeasing the dissensions of ancient Rome.'* It is pleasing to be able to point out such examples of pontificial interposition to regulate the social relations in such a manner as to satisfy every class of the community.

"Rome herself long preserved her republican character. Saint-Priest says: 'Rome, from the age of Constantine, under the title of republic, which she never lost, had become a kind of free city, which, for illustration sake, I shall compare to the Hanseatic cities of the north of Germany.'* The pope might well be styled the father and protector of the Roman republic. The desolation of the city, sometimes by famine, and often by hostile armies, imposed on him the necessity of defending it; and his treasury, containing the revenues arising from the possessions of the Roman church in other places, was exhausted to furnish provisions to the famishing people, and to protect the remains of the imperial city from the incursions of hostile armies. With paternal solicitude, the third and fourth Leo directed their efforts to secure the city by a wall. At the entreaty of the nobles, who complained of the Saracen depredations, Leo IV determined to execute what his predecessor had designed, and accordingly summoned the citizens to council, arranged his plans, ordering the cities dependant on the republic, and the monasteries themselves, to furnish mechanics, and for four years he spared no personal labor or exposure, until the work was completed. There are traces of republican deliberation in this narrative, and every thing warrants us in regarding the pontiff as the father, rather than lord of his people.

"Hallam considers the cession of his claims by the emperor Rudolph, in 1278, as the period at which the civil principality of the pontiff was completely established. 'This,' he says, 'is a leading epoch in the temporal monarchy of Rome. But she stood only in the place of the emperor; and her ultimate sovereignty was compatible with the practical independence of the free cities, or of the usurpers who had risen up among them. Bologna, Faenza, Rimini and Ravenna, with many other less considerable, took an oath indeed to the pope, but continued to regulate both their internal concerns and foreign relation at their own discretion. The first of these cities was far pre-eminent above the rest for population and renown, and, though not without several interruptions, preserved a republican character till the end of the fourteenth century.'† The Romans often went beyond the limits of a municipal power, and reduced the papal

* Middle Ages, vol. i, ch. iii, par. i, p. 278.

* Histoire de la Royaute, l. iii, p. 284.

† Middle Ages, vol. i, ch. iii, p. ii, p. 293.

sovereignty to a protectorate void of all efficiency. On their reconciliation, in one instance, with an exiled pontiff, they offered to bestow on him the title of senator, which he condescended to receive, with a proviso, that it should not prejudice his higher claims to authority. They frequently assumed to themselves supreme power, as Hallam again testifies: 'In the twelfth and thirteenth centuries, the senate, and the senator who succeeded them, exercised one distinguishing attribute of sovereignty, that of coining gold and silver money. Some of their coins still exist, with legends in a very republican tone.'* In the vicissitudes of ages, Rome, Venice, Florence, Pisa, Genoa, and Milan, have lost their republican institutions; but the small republic of S. Marino, in the papal territory, remains as the memorial of the past, and the pope is still the father of his people, ruling them with mild sway, and making all his temporal measures subordinate to the maintenance of truth and virtue. Using the power which providence has placed in his hands for the protection of all, he gives to each one the security of property and life, and those rights which are guaranteed by the principles of justice and humanity contained in the Gospel. If at any time republican institutions have been viewed with suspicion at Rome, it was only when they were violently obtruded to disturb established order, with danger to the general peace and security, and when the enemies of religion, in the name of liberty, declared war against that see, which had been, in the worst of times, its most strenuous vindicator. Our present pontiff has spontaneously made considerable advances towards the restoration of the republican character of the Roman administration.

"Among the most civilized nations, most attached to liberty, slavery prevailed when the Gospel was first preached, and the apostles, careful not to disturb the actual order of society, inculcated to the slave submission, to the master humanity. The popes faithfully followed their example, as has been shown by the late lamented bishop of Charleston, in his learned letters on this subject. Yet whilst respecting existing relations, they did much to mitigate the evils of servitude, and to raise the slave to that moral elevation which might fit him for the enjoyment of civil liberty. Encouragement was given to the manumission of slaves; the natural rights of man, in regard to the freedom of marriage, were held to be inviolable, notwithstanding his social dependency; and religious privileges were communicated to all without distinction. The salvation of the slave was especially had in view; for which reason St. Gregory directed the revenues of the patrimony of St. Peter in Gaul to be employed in the purchase of English slaves, who might be trained up in monasteries to the knowledge and practice of religion. In the middle of the eighth century, Zachary gave a noble example of similar zeal and humanity. Some Venetian merchants had purchased at Rome a great number of slaves, with a view to sell them at a higher price, for transportation to Africa. The pope, shocked at the thought of the danger of salvation to which the poor slaves would be exposed, generously indemnified the merchants for their outlay of money, and set the slaves at liberty. It were an endless task to enumerate all the acts of various popes in behalf of slaves. It is sufficient to observe, that Alexander III, in the year 1167, in the council of Lateran, declared that all Christians should be thenceforward free. 'True to the spirit of his office,' says Bancroft, 'which, during the supremacy of brute force in the middle ages, made of the chief minister of religion the tribune of the people, and the guardian of the oppressed, he had written that nature having made no slaves, all men have an equal right to liberty.'* Voltaire has rendered homage to the humanity of Alexander: 'This law alone should render his memory dear to all nations, as his efforts in the support of the liberty of Italy must endear his memory to the Italians.'†

"In order to promote true liberty, which needs the salutary restraint of law, the popes promoted the study of civil jurisprudence."—*Primacy*, p. 381, &c.

The facts collected in this extract from Dr. Kenrick's learned work, abundantly suffice to set Mr. Tuckerman right in regard to papal "liberality." If, as he says, the Italians never dreamed of a liberal pope, before the accession to power of the present illustrious pontiff, they must have belonged to that class of Italians who, like certain writers and tourists of the present day, are sadly deficient in the knowledge of history.

Mr. Tuckerman, in his onslaught upon

* Ibid., p. 295.

* Bancroft, vol. i, p. 163. Writing to Lupus, king of Valentia, Alexander says: "Cum autem omnes liberoa natura creasset, nullus conditione naturæ fuit subditus servituti."

† Essai sur l'Histoire Generale, t. ii, ch. lxxix.

Catholicism, no doubt intended to intimate that Protestantism is the parent and guardian of human freedom, and that all of liberty which mankind enjoy in our age, is the product of the glorious reformation. But we have said enough to show that these notions, so currently put forth by some writers of our day, are altogether unfounded in fact, and are the offspring of ignorance and prejudice. It is impossible to survey dispassionately the influence which the reformation exerted upon the civil governments of Europe, without acknowledging that it brought about a union of church and state in every country where it obtained the ascendant, and gave rise to the political despotisms of Sweden, Denmark, Prussia, and even England herself. Prior to the reformation, these despotisms did not exist; the commons, the clergy, and the aristocracy, were all represented in the government; but, the arm of the civil power having been called in, to advance its interests, was invested with the ecclesiastical as well as temporal prerogative, and has remained so to the present day. Mr. Guizot, in his lectures on European civilization, tells us "that the emancipation of the human mind (alluding to the effects of the reformation) and *absolute monarchy* triumphed simultaneously throughout Europe."* Mr. Laing and other writers have borne a similar testimony on the same subject.† The following remarks are well worthy of consideration, coming as they do from the pen of an enlightened and observing Protestant. "It is one of the most remarkable circumstances in modern history, that about the middle of the seventeenth century, when all other countries were advancing towards constitutional arrangements of some kind or other, for the security of civil and religious liberty, Denmark by a formal act of her states or diet, abrogated even that shadow of a constitution, and invested her sovereigns with full despotic power to make and execute law, without any check or control on their absolute authority. Lord Molesworth, who wrote an account of Denmark in 1692, thirty-two years after this singular transaction, makes the curious observation that '*in the Roman Catholic religion there is a resisting principle to absolute civil power*, from the division of authority with the heads of the church at Rome; but in the north the Lutheran church is entirely subservient to the civil power, and the *whole of the northern people of Protestant countries have lost their liberties, ever since they changed their religion for a better.*' . . . . . The blind obedience which is destructive of natural liberty, is, he conceives, more firmly established in the northern kingdoms, by the entire and sole dependence of the clergy upon the prince, without the interference of any spiritual superior, as that of the pope among Romanists, than in the countries which remained Catholic."

We might extend our observations much further, in exhibiting the vastly superior claims of Catholicity over Protestantism, in the promotion of human freedom; but we must hasten to make a few reflections on the second proposition of Mr. Tuckerman relative to the account of Catholicity with the cause of human progress. We assume that by progress our author means civilization or its advancement, for the word cannot be properly applied to society in any other sense: and by civilization is understood a reclaiming from barbarism, the introduction of such laws and customs among a people as tend to the security of their rights as men, to the promotion of public order and individual happiness. Now, if we consider the agency which the Catholic church has exercised in the production of these effects, how is it possible to assert with any shadow of truth, that she has been an enemy of human progress? When the ancient civilization had been swept away by the deluge of barbarism that overspread Europe in the fifth century, what was it that reclaimed the savage invaders from their

* *Lectures*, American edition, p. 300.
† See *Dublin Review*, May, 1843.

rude customs, and gradually subjugated them to the dominion of the cross? What but the influence of the Catholic church softened their fierce manners, by enlightening their minds and winning them to the practice of Christian morality? Religion is the basis of all true civilization, and it may be safely asserted that mankind have advanced in true greatness only in proportion to the diffusion among them of the Christian faith. But, how magnificent are the works of this nature which Catholicity has achieved! How were the different countries of Europe enlightened on the subject of religion, but by the labors of her missionaries? How was Ireland, England, France, Germany, Spain, and the rest of Europe, brought to the knowledge of the Gospel, but by the zeal and toils of men who had received their authority and mission from the Catholic church? On the other hand, what has Protestantism effected in this way? Is there a single nation that she can adduce as a trophy of her humanizing and beneficial influence? Not one can be named. Immense efforts have been made; millions of money have been expended, hundreds of her missionaries have gone to different parts of the globe; but what has been the result? So far, all this outlay of talent, energy and treasure has led to no result of any importance. The pretended civilization of the Sandwich islands, so often signalized as an instance of what Protestantism may accomplish, has turned out to be an utter failure. The physical and moral condition of the people, so far as it has been affected by Protestant influences, has not been improved; nay it has degenerated, if we may believe the accumulated testimonies of writers, who profess to describe the results of their own observations.

Mr. Tuckerman committed a sad mistake, when, in confirmation of his positions, he instituted a comparison between England and Spain, representing the former as a glorious illustration of human liberty and progress, and the latter as a melancholy witness against the social influences of Catholicism. What is the history of England's political rule, from the period of her apostacy nearly down to the present time, but a fearful tale of oppression, persecution, and injustice, of the most flagrant and cruel nature? How was Ireland despoiled of her lands and her liberty, how were her children reduced to the social and political bondage of which they so loudly and so justly complain, but by the rapacity and misrule of the British government? And what is now the cause of the serious evils that afflict that faithful and noble-minded people, why are they denied the political privileges or rights which are enjoyed by other subjects of the crown, why are they liable to the horrors of famine; whence all this but from the unjust and heartless policy of the British government? If we add to this the millions of the lower classes who in England are suffering the most pinching want, the 200,000 who in the midst of London itself are the victims of poverty and degradation, the numerous colonies where British rule has been established by the sword, but without conferring upon the native inhabitants the blessings of Christian civilization, can it be seriously asserted that England has performed an important part in the great work of human liberty and progress? Spain, we venture to affirm, may be advantageously compared with England in this respect. While the latter embraces within her limits a greater amount of pauperism and wretchedness than is to be found in any other country of Europe, the former by maintaining her Catholic institutions has been in a great measure free from the terrible evils which threaten the destruction of modern society. The latter has done nothing towards the civilization of barbarous nations, although she possessed the most ample resources and facilities for effecting that object, so far as power and wealth could afford them; while the former has invariably raised the standard of the cross and spread abroad the saving knowledge of the Gos-

pel, wherever she introduced her commerce and established her political rule. The East and West Indies, with Mexico and South America, exhibit a collection of facts on this subject, which should more than suffice to humble proud England and silence the empty boasting of her superficial admirers. It is true, England excels in power, and in commerce; but this is far from being what is requisite for the promotion of human freedom and progress, as her own internal condition and the state of her colonies testify: but in the constituents of national happiness, properly so called, in providing for the general contentment of the people, in intellectual and moral worth, Spain will not suffer in the comparison with England.

Mr. Tuckerman's ideas of human freedom and progress, seem to be of a very vague character, or rather he appears to entertain on these momentous subjects no higher or better views than the "profanum vulgus," who with the name of liberty always on their lips, prove by their subversion of social order, by their fanatical aspiration after utopian reforms, and their tyrannical bearing towards those who are the only real friends of practical liberty and progress, that they are the worst enemies of that freedom and advancement which can promote the happiness of mankind. He tells us of some Italians who "strive, by the introduction of translations of the New Testament, D'Aubigne's Reformation and other books fitted to inculcate freedom of thought, to disperse the gloom of bigotry, and prepare the way for the intelligent reception of civil freedom:" of others "who would first liberate and then teach the people." P. 412. He observes, with a penetrating insight into Italian progress, "let the Jesuit influence be completely superseded, and the Austrian troops expelled, and the way will be open for Italian freedom and enlightenment." P. 14. But, if Mr. Tuckerman will look philosophically into the history of the past, and also contemplate what is now passing among some of the European nations, he will find that there is something more wanting than the Protestant mode of disseminating the New Testament or the influence of the reformation, to establish and perpetuate human liberty and social prosperity: his eye will fall, in his historical investigations, on Paraguay, whose people once presented the noblest work of civilization that has ever been known to mankind; and this was the achievement of *Jesuits*. We hope, with our writer, that Austrian interference will cease; but as an offset to his remark, we will lay down a very different proposition, and we say, let the religion and morality which are taught by the Society of Jesus, be universally introduced; let the Jesuits enlighten the world by their efforts in the cause of education; let them civilize and sanctify the nations by their preaching and the example of their heroic virtues, and the people of Europe will want for their social regeneration none of those new-fangled systems, which are nothing more or less in one word, than the contempt of authority and of the restraints which the Gospel imposes. These systems have all been tried during the last three hundred years and proved to be utter failures. The great evil of modern society, as Count Montalembert lately asserted in the national assembly of France, is that infidelity, the product of the reformation, which has filled the mind of man with ideas of enjoyment, and his heart with sentiments of contempt; and the only remedy of this evil is to substitute for these desolating doctrines of Protestantism, the teaching of Catholicism which diffuses the knowledge of the New Testament, in its true and rigid sense, which does not flatter the follies or the passions of men, but which leads them to *abstain* from prohibited objects; to *respect* lawful authority and rights; not to deceive themselves by the hope of perfect happiness in this life, but to prepare themselves, by self-denial, by making their minds and hearts captive under the teachings of the church, for a higher and better existence in another world.

LINES

SUGGESTED BY SEEING A PICTURE OF NAPOLEON MUSING AT ST. HELENA.

BY MISS ABBY MEAHER.

Night gathered darkly o'er Helena's shore,
The winds shriek'd loud—the thunder's fearful roar,
In pealing echoes, through the stillness rose,
Rousing the sleeping earth from calm repose.
The foamy waves, by raging tempests lash'd,
In fury round the lonely island dash'd,
While ever and anon the lightning's glare
Gleam'd wildly through the evening's stormy air.

One solitary form the doubtful light
Display'd in mournful grandeur to the sight.
The swelling billows broke upon the spot,
Where, strangely calm he stood, yet moved he not.
No terror shook his soul, 'twas but the sound,
That on a hundred fields had echoed round;
And the fierce blaze, that lighted up the scene,
Serv'd but to bring proud vict'ry's hour again.

The fire of passion burn'd not in his glance,
As now it rov'd o'er ocean's broad expanse;
But pale his cheek, and his dark eye subdued,
As one unused to sorrow's changing mood.
No eye the struggle mark'd—no friend was near,
The haughty spirit, in its grief to cheer,
But the knit brow, and scornful lip compressed,
Stronger than words, his bosom's strife confessed.

The proud, the mighty Corsican had bent
Beneath the blow unpitying fate had sent;
Gone was the crown, that once adorned his brow,
And vict'ry's laurel wreath had withered now.
Friendless he stands, in sorrow here alone,
To muse on conquests lost and splendor flown;
For the triumphant hour of fame is past,
And present shames his former glories blast.

He stands alone, a mark for withering scorn,
By harrowing cares and mad ambition torn;
The arm that monarchs from their thrones had hurl'd,
And held enchained the terror-stricken world,
Now proudly folded o'er his heaving breast,
As if to soothe the heart by grief oppress'd;
And that calm eye, that once war's rage survey'd
Now midst the tempest's wrath gleam'd undismay'd.

For what were earth's vain glories now to him?
Gone was their fame,—their richest lustre dim;
The trophies of the conqueror charm not now,
And the proud chaplet, that once graced his brow,

Blooms not in splendor as in days of yore;
His power has fled, his triumphs are no more.
Well may the warrior shroud his brow in gloom,
For lone St. Helen's isle must be his tomb.

Louder around the thundering echoes rise,
And wilder flash'd the lightning through the skies,
As now the fallen chief on that lone isle,
Gaz'd round him with a sad but mournful smile.
"And can it be that I, the mighty one,
That once on Europe's plains in glory shone,
With conquered millions cringing 'neath my sway,
And fame's rich halo lighting up my way,—

"Say, can it be, that I in chains must lie,
And on Helena's rock-girt island die?
The noble soul, that never felt a fear,
Be spurned by men to live in exile here?
Oh! for the warlike hearts, that round me stood,
Oh! for the swords, that deluged earth with blood,
When, on proud Wagram's field the foe retired,
And left my wearied troops, with vict'ry fired.

"Could I but view again Marengo's plain,
And number o'er the brave in battle slain,
And hear the shout of vict'ry ring once more,
This soul would bound to know its thraldom o'er.
The wreath no longer blooms on Jena won,
That then around my brow, in splendor shone;
I mourn its loss, for heroes bade me wear
The honor'd badge affection's hand plac'd there.

"And when the sun of Austerlitz rose high,
Bathing in beauty the cerulean sky,
When loud the battle cry rose on the air,
From thousands struggling still in fell despair;
When human gore, in torrents flow'd around,
And fiercely pealed the cannon's deaf'ning sound,
Then was Napoleon's sword again unsheathed,
And round his name undying laurels wreathed.

"Nations may sink to dust, and thrones decay,
Empires, that flourish now, may pass away,
But the remembrance of that battle won,
Dies only in the death of that proud sun;
Oh! gloomy fate, why brought you the fell hour,
That saw Napoleon own dread Europe's power,
When the bright star, that ever o'er him shone,
Burnt faint above,—its glorious lustre gone.

"Would that my blood could now efface the stain,
My fame received on Waterloo's dark plain!
This heart not long can bear the galling thought
That Europe's dreaded scourge for mercy sought.
I craved but for a home, when hope had flown,
And glory's promptings had for ever gone,
For one calm spot, where I, in peace, might be,
Till, from my woes kind fate should set me free.

"And this lone desert-rock, their bounty gave,
A dwelling-place to shield the warrior brave;
As if its narrow limits could control,
The angry struggle of a free-born soul.
But cease, my heart, why mourn for glories past,
'Twas but a foolish dream, too bright to last;
Would, that instead of honors I might find
One faithful friend, my wounded heart to bind.

"Earth and each element now thunders—'No!
Friends shall forsake thee, and thy head lie low.
Ne'er shalt thou cross the ocean's broad expanse,
Nor tread again the shores of sunny France.'
If such are fate's decrees I should not mourn,
But o'er the waves a father's prayer be borne.
Round my fair boy may angels hov'ring fly,
And guide his spotless soul to realms on high.

"My country! could I see thee once again!
But this I dare not hope—the thought is vain.
Soon, soon, in death, this pulse shall cease to heave,
And my freed spirit its drear dungeon leave.
Here only can I claim a lonely grave,
Where the wild surge shall dash and hoarse winds rave;
Let their wild shriek, and not man's voice deplore,
That he, who conquered millions, is no more.

"Let no proud stone the silent spot disclose,
Where sleeps the fallen in his last repose;
No trophy mark the place where I shall lie,
Save the grand arch of the blue-vaulted sky.
I would not have my foes, in triumph stand,
And point to my lone bed, with scornful hand.
Unmourn'd, unpitied let the exile rest,
Where earthly fears his peace may ne'er molest."

REMARKS ON THE CHOLERA.

HE fearful ravages of the Asiatic cholera, and its threatening approach towards those countries which it visited in 1832, have excited a good deal of alarm, and roused the civil authorities in various parts of Europe and this country, to a more minute investigation of its causes, and of the means of averting it, or preventing its fatal effects. In all the reports on the subject, which have come under our observation, fear is pronounced to be an exciting cause of this dangerous malady, and a variety of information is furnished and precautionary measures are suggested, in order to allay the apprehension which the anticipation of the terrible scourge is calculated to produce. This is laudable enough, and may be of great service to the public. But there is one aspect of such a visitation which municipal and medical reports do not exhibit, and which is left to the consideration of men, as Christians. Like all the other evils that flesh is heir to, the

cholera must be viewed in the light of an admonition from God, as a means of repairing the faults and deficiencies of the past and providing for the momentous developements of the future. Man is never more sensible of his nothingness and absolute dependence on the power and mercy of divine Providence, than when he is struck down by disease, and beholds the gate of eternity about to open before him. Such is the sentiment which the approach of pestilence ought to awaken in his bosom, leading him to settle his spiritual concerns, (and temporal also,) to place his house in order, that he may be prepared to render an account of his stewardship. This view of the subject, if allowed to exert its salutary and practical influence upon the life and actions of a Christian, will be much more effectual than any other considerations, in calming the soul, and dispelling unnecessary and injurious fears. A good conscience is the best sedative of the mind, and the best comforter under the trying dispensations of heaven, because it implies the conviction not only that all has been done that the highest wisdom can suggest, for meeting the exigencies of the case, but that those measures have been adopted which the Almighty himself prescribes, and which will bring good out of evil. With such sentiments as these, which religion inspires, the Christian may avail himself, with advantage, of the information contained in the following observations from the *Annalist*.

"The continued prevalence of cholera in some parts of Europe, and the probability of its extending westward, has caused the most diligent and scrutinizing search into the nature of its causes, the conditions of its spread, &c., on the part of the health officers and sanitary commissioners of London and other cities in the western part of Europe. These investigations have led to the publication of several reports and essays; among the most interesting and valuable of which, are two reports from the board of sanitary commissioners of London; another by Alexander Thom, Esq., on the causes, character, and treatment of the cholera in H. M. 86th regiment at Karrachee, in June, 1846; an essay by Chas. Cowdel of London; and another by M. Bureaud Riofrey of Paris. The substance of these several publications is contained in a long and exceedingly interesting article in the British and Foreign Medico-Chirurgical Review for July, 1845; and as every thing connected with the causes and spread of great epidemics, is of the utmost importance to the profession, we do not hesitate to lay the conclusions arrived at, by those engaged in the above mentioned investigations, before our readers. And we do this the more readily, because the same conclusions are equally applicable to the spread of yellow fever, influenza, &c. The London commissioners state, that the cholera, in its spread through Europe, both in 1832–5, and at the present time, has almost uniformly made its first appearance in the lowest and dampest part of the city attacked. And we find this position also strongly insisted on by an able writer in the British and Foreign Review, for April, 1847. This was true of Moscow, Warsaw and Berlin, St. Petersburgh, Breslau, Paris, Carlisle, Manchester, London, and we may add New York also. Hence the commissioners lay it down as a settled proposition, 'that it is the combination of *humidity* with *impurity* of the atmosphere, which so powerfully predisposes to cholera.' The evidence on this point, if given in detail, would more than fill our whole journal, and is entirely conclusive. The next conclusion at which the commissioners arrived, is, 'that there is *no evidence* that cholera spreads by the communication of the infected with the healthy.' This has been abundantly proved in every country where the disease has made its appearance during the last twenty-five years. Thus, preceding the actual appearance of the cholera at Trebizonde, at Astrakhan, and Moscow in

1847—the most rigid quarantine and precautionary measures were adopted; but without the slightest apparent effect in preventing the spread of the disease. In regard to the last named city the report says:—'That among all the physicians of Moscow, there is certainly not one who believes that a cholera patient communicates the disease by the touch. Daily experience is too decided on this head.' The Italian and Swedish commissioners are also equally decided on this point. Dr. Parkes also, who witnessed a severe epidemic of cholera in the Tanasserim provinces in 1843, states that 'the disease passed in a regular course through the country, nearly from north to south; its introduction into a place was *never* traced to intercourse; corps having free intercourse with infected districts wholly escaped,' &c. Again, in 1843, a portion of H. M. 63d regiment was attacked with cholera while marching from Madras to Bellary, and the authorities of the latter place at first refused to admit the affected corps, numbering about 600 men, into the town. But the weather being exceedingly hot, and the disease continuing more and more fatal while the soldiers were protected only by tents, they were admitted into the fort, and comfortably provided for in suitable buildings. Instead, however, of communicating the disease to the remaining soldiers of the fort, or to the inhabitants of the town, both remained wholly unaffected, and it rapidly disappeared from that part of the regiment which had just been so seriously afflicted. Proof, equally strong, was exhibited in France in 1836, when the cholera prevailed very severely in Marseilles, and many thousand of its inhabitants fled to the neighboring city of Lyons without communicating a single case to the latter city. But it is not so much our purpose, in the present article, to multiply proof, as to state conclusions: and hence we will close the subject of contagion with the emphatic language of the review already referred to. The writer says, that 'cholera does not *require* human frames for its transit and its multiplication; it is not bounded in by lines, nor circumscribed by empty spaces; wherever it finds its conditions of existence it can spread, although for miles no man is found, whose frame may be the test of its power. This point we firmly believe is settled; it requires no qualification; it needs no further discussion.' A third conclusion of the London commissioners is stated as follows, viz:—'That cholera observes in its progress the laws of ordinary epidemics, being influenced by the same physical conditions, and attacking similar classes of persons.'

"Thus say they in their second report, 'the cholera districts, the typhus districts, and the influenza districts, are all the same; and the local conditions which favor the spread, and increase the intensity of these and all kindred diseases, are every where similar. The proof of this is found in the fact, that in the districts in which we have already shown that cholera principally prevailed, and from which typhus is rarely absent, influenza was twice, and in some instances, four times as fatal, as in the more salubrious parts of London.' The commissioners do not mean to assert here, 'that the cholera, influenza, &c., are always confined exclusively to fever districts; but only that the same physical conditions favor the spread and increase the intensity of all these diseases.' 'These conditions,' say they, 'may be comprised in *impure and humid air, unsuitable or insufficient food, inefficient clothing or protection from cold, and ill constructed dwellings.*' So uniform has been the influence of these conditions on the prevalence and severity of cholera, influenza, and epidemic fevers, both in Europe and Asia, that we may foretell, during any epidemic visitation, very certainly, both the localities and the class of people which will be chiefly affected. There are, however, several minor conditions besides those enumerated, which exert more or less influence; and of these perhaps the soil

is the most important. Thus volcanic and sandy soils are said to be less favorable to the prevalence of these diseases than any others. This has been attributed to their greater power of absorbing water, and thereby lessening the humidity of the atmosphere. But we cannot follow either the London commissioners, or any of the other writers we have named, through even a tithe of the evidence they have furnished, in regard to the three propositions we have stated.

"The great practical inference, however, which we would deduce, and which we wish could be fully impressed on the whole human family, is this:—that however little we may know about the epidemic *principle* or essential cause of cholera, and other kindred diseases, it is certain that the conditions and circumstances on which its activity and destructive prevalence, almost entirely depends, are not only known and tangible, but are to a very great extent, under our own control. Thus we are taught by all the experience of the past, that, without *impure air, insufficient or unwholesome diet, or bad clothing*, no epidemic disease can become either extensively prevalent or fatal. Hence it is high time that all those, in whose hands are intrusted the sanitary regulation of cities, villages, &c., should, at least, turn a part of their attention from those quarantine and non-intercourse regulations, which are to some extent the offsprings of former errors, to the actual condition of the streets, lanes, alleys, cellars, and houses, within the bounds of their charge. For they may rest assured, that wherever the conditions we have enumerated, as favorable to the existence and spread of epidemics exist, there such diseases will find their way during the seasons of their prevalence, in spite of all the quarantine and non-intercourse regulations that ever emanated from legislative authorities. And, on the other hand, wherever a city is found *free* from these conditions, the inhabitants will be safe, even though an hundred infected individuals should be thrown into their midst. These are great and important truths, which have been abundantly illustrated by every epidemic that has prevailed during the last half century; and hence, they cannot be too strongly impressed on the profession, and through it, on the whole community."

(From the Dublin Review.)

THE CHURCH IN CEYLON.*

THE Portuguese were the first Europeans who discovered this island. They landed there in the year 1505, and established a permanent and flourishing colony in 1536. Unfortunately the thirst for wealth and the lust of power, did not allow them to think much of the conversion of the natives. The beauty of the island, its climate, its mines of gold, its luxuries of every kind, had so enervated their character and demoralized their nature, that instead of raising the natives to the dignity of civilized beings and of Christians, they themselves became degraded beneath the Indians of the forest. The name and the blessings of Christianity became obscurely known to the inhabitants of the island, by the occasional visits of one or two missionaries from Goa, and by the example and instruction of a few Portuguese merchants, who were not carried away in the general torrent of depravity. When the fame of the preaching and miracles of St. Francis

* The article in the *Dublin Review* is a notice of Major Forbes' *Eleven Years in Ceylon*. 2 vols. 8vo.

Xavier on the coast of Coromandel had reached them, they sent ambassadors to that great apostle of the Indies, to solicit him to visit their island. To their honor it must be recorded, that they were the first of the eastern nations whose thirst for the knowledge of Christianity was so great, that they sent a deputation to solicit instructors to come amongst them. The saint was so employed in establishing Christianity at Travancore that he could not personally attend to their request. He sent one of his priests, whose labors at Manaar were so successful, that in a short time the Manaroys, and the inhabitants of the neighboring coasts, not only became Christians, but died generously for the faith. The cruel king of Jaffnapatam, on hearing that his subjects were abandoning their religion and embracing that of the white men (Portuguese), ordered them to be put to death; and in the course of that year about six or seven hundred of his subjects perished, amongst whom was his own eldest son. St. Francis Xavier himself visited the island two years after, where his preaching, his prayers, his fasts and his miracles, were followed by the same glorious effects which marked his course through the east. The number of Christians increased rapidly. The temples of paganism were demolished, its idols destroyed, and churches of the true God erected all over the island. The labors of the saint were seconded by the zeal and virtues of the pious John III, of Portugal. In consequence of the representation of Xavier, he appointed upright and religious governors of his Indian possessions; persons who would feel more anxiety for the acquisition of souls to the field of Christ, than for the accumulation of wealth in their coffers. By these means Christianity was so universally established in Ceylon, that when the Dutch took possession of the island in 1650, the rites and ceremonies of pagan worship were little known."—pp. 12, 13.

While, however, it was owing to the occupation of the island by the Portugese that Christianity was introduced, or at least revived—for we have no means of ascertaining with any accuracy whether St. Thomas or his disciples ever visited the island when they preached on the opposite coast, though there were Christian churches discovered in the island in the sixth century—yet the Portugese, as a body, did not govern so as to gain the affections of the natives, but, on the contrary, oppressed them so heavily, that when the Dutch made their appearance in 1632, the natives were induced to assist in admitting them. It was some time before the Dutch succeeded in making themselves masters of the Portuguese possessions; but they effected this at last, and in 1656 Colombo surrendered to them. Then the natives found out to their cost that they had gained nothing by the change of masters, and in respect of religion, the effect was most grievous. We will continue the narrative of the Colonial Intelligencer:

"It is a singular fact, connected with the introduction of the principles of the reformation in Ceylon, for be it remembered the Dutch were then Protestants, that they enabled the then king of Candy, Isimalardarmé, son and successor of Raja Singhe, to send ambassadors to procure Boodhoo priests from the continent to re-establish the absurd and idolatrous worship of that god. In p. 308 of Dr. Davies' interesting travels in Ceylon, he says, 'the religion of Boodhoo was at an extremely low ebb; its doctrines were forgotten, its ceremonies were in disuse, and its temples were without ministers. With the assistance of the Dutch, the king sent an embassy to Siam, and procured twelve Oupasampade priests, who came to Kandy, and instructed and ordained forty natives of the Oupasampade order, and very many of the Sampadoe.' This is confirmed by Captain Robert Knox, in his History of the State of Religion in Ceylon, published one hundred and fifty years ago. We shall now see if the religion of St. Thomas and Xavier received similar protection and assistance

from these Christian conquerors. The Portuguese were not only deprived of their power and possessions, but their religion was proscribed, their public worship was interrupted, their churches violated and destroyed, their priests banished, or, if seized, punished by imprisonment, tortures, and death. Catholics were rendered incapable of holding any place of trust or enjoying any privileges. Their marriages were pronounced illegal, the administration of sacraments strictly forbidden. In a word, persecution and a sanguinary code of penal laws oppressed the Catholics of Ceylon for more than one hundred and forty-five years. With such vigor was the persecution carried on and these laws enforced, that only thirty-seven years after the arrival of the Dutch, when the holy missionary Padre Joseph Vaz, of the order of St. Philip Neri, arrived on the island, the Catholics dared not assemble in public for religious purposes. He was obliged to pass from one family to another disguised in the dress of a slave, and to offer up the holy sacrifice of the mass in private chambers. He was a messenger of peace and consolation to all the afflicted Catholics of the island. However cautiously and privately they assembled to receive his instructions, they were exposed to the danger of discovery and consequent punishment.

"Once on the Christmas eve, when they were assembled in three houses where altars were prepared, upon each of which the holy missionary was expected to celebrate mass, whilst they were singing the litanies and performing other acts of devotion, instead of matins before mass, the Dutch soldiers entered and unexpectedly assaulted them. They beat both men and women, demolished the altars, behaved in the most disrespectful manner to the sacred images, and took upwards of three hundred persons prisoners. On the following day the prisoners were brought before the Dutch judge, Van Rheede; he ordered the women to be released, and imposed pecuniary fines on the men; with the exception of eight, who were persons of great property and consideration. These he ordered to be cruelly whipped; one of them named Peter, who had been lately converted from Lutheranism by Father Joseph, to be put to death in the most inhuman manner. The remaining seven were condemned to serve during the rest of their lives in irons and hard labor.

"Notwithstanding the vigilance and activity with which the Catholics were pursued by their inexorable persecutors, their numbers began to increase; so that when the English took possession of the island in 1795, there were still many priests who attended their flocks in secret. Though they then changed masters the same laws continued, but were enforced with a much milder spirit. The Catholics, however, still continued an unprotected and degraded class. But the dawn of their deliverance approached—the day that was to see them restored to freedom, and to their rights and privileges as British subjects, was at hand. Providence and the wisdom of the English government, sent Sir Alexander Johnston as chief justice and first member of his majesty's council on that island. From the day of his arrival, his time and his thoughts were occupied to discover the customs, the dispositions, and the wants of its inhabitants. He declared himself ready to receive from all persons acquainted with the laws and habits of the people, suggestions that might tend to improve their condition, to promote peace, and contribute to advance the trade, comfort, and civilization of the island. The consequence was, that upon his strong and personal representations to his majesty's government during his visit to England, he carried back the glorious blessings of trial by jury to all the inhabitants of Ceylon, and a confirmation of the privileges which he obtained for the Catholics in 1806."—pp. 13, 14.

In answer to a letter of thanks addressed to him by the archbishop of Goa, Sir

Alexander states, that he was induced to consider the condition of Catholics in the island, from a peculiar case that came before him, and that he then found that a great many most oppressive regulations, made against them by the Dutch, still continued in force, which he endeavored, and that successfully, to get repealed. He also mentions, that in a circuit he had lately made through the island, he observed that there was not a single Catholic brought for trial, and yet their numbers at that time were very considerable.

The Dutch and Portuguese still form a part of the motley population of Ceylon, but their numbers are not very great, and they are scarcely found except in the towns. There they find occupation in the public offices as clerks and petty officers. Most of the respectable shops are kept by them: the lower sort exercise various trades, while some few have preserved themselves in better rank and circumstances, as merchants and civil servants. For they have intermingled so much together, as well as with the Singhalese on one side and the English on the other, that they are to be found in all ranks and grades of society, from the highest to the very lowest. Many illegitimate children of English fathers by native women, have found their level among them. The most respectable part of them go by the name of Burghers. In character, however, they are not a pleasing set of people. They are very fond of dress and show, and commonly live beyond what they can afford, in order to make an appearance. As the natural accompaniment of this, they are, as might be expected, very vain and conceited, and give themselves great airs, so that they are not very easy people to deal with. As being better educated, they have more just ideas of what is right and good, and pay some attention towards keeping up their respectability, but they do not seem especially remarkable for any good quality, and the lower classes of them, consisting chiefly of Portuguese, are very low and disreputable.

In point of religion they are, as might be expected, divided. Those who are directly descended from the Dutch, or who are connected, or wish to be thought connected with the English, are Protestants. The Dutch have, indeed, the remains of a Presbyterian establishment, supported by the English government; but as it is more fashionable or more exciting to attend some of the numerous Protestant places of worship, the Dutch congregations are beginning to fall off, and perhaps will not exist much longer. At present they have a few large churches in the most important stations, which are generally used at a different hour for the Anglican service. And there are a few Dutch Proponents, as they are called, who read some prayers to the few who still adhere to their old form of religion. Formerly the Dutch were very zealous in the work of proselytizing. While they destroyed or took possession of the Catholic churches, and proscribed any exercise of their religion, they endeavored to bring the people round to themselves, by making it an honorable and lucrative thing to be a Protestant. No one could hold the meanest office under government, such as that of even being headman in his native village, unless he had been baptized; and as the poor natives had no conscientious scruples against what they looked upon as so harmless a ceremony, which put them in the way of so much preferment with so little trouble, they at length became willing, and even anxious to be baptized. To such an extent was this system carried on, that the Anglican clergy have had some difficulty in putting a stop to the Proponents, or Catechists, from baptizing numbers of people who had neither any knowledge of their new religion, nor of their duties as members of it, nor the most distant intention of performing them. Some fifteen years back one had to be suspended or dismissed from his office by the archdeacon of the island, for persisting in baptizing all the children of a native village at three pence

a head, though he had been expressly prohibited from doing so. And this notion of its being honorable to be a Christian has taken such hold of the people, that, except in the central parts of the island, which were never held by the Dutch, but few would profess themselves Boodhists. Not an uncommon answer for a man to make when he is asked what religion he is of, is, "I am a Christian, but I go to the temple," viz., of Boodhoo.

As for the Portuguese, the great bulk of them have remained firm in adherence to the Catholic faith, though there are some who have been attracted by the hope of better situations, or by the wish to be like the English, to become Protestants; and then they generally attached themselves to some one of the numerous Dissenting Missionary bodies which have established themselves in Ceylon.

"The system of religion practised in the island before the introduction of Christianity, and still followed unfortunately by great numbers, is that of Boodhoo. They do not believe in the existence of a Supreme Being, self-existent and eternal, the creator and preserver of the universe. They believe that a man may become a god or a demon, or that a god may become a man or an animalcule; that ordinary death is merely a change of form, and that these changes are almost infinite. They have all over the island built temples and dedicated them to the worship of this God (Boodhoo), who, they say, came from the fourth of the innumerable heavens, and lived two hundred years before the Christian era. After his death he ascended to the brightest heaven, and they expect another Boodhoo to come for their salvation. The majority of the natives are of this religion at present."—p. 11.

The question is, then, what is to take its place? for no people have yet been found satisfied to be without a religion. Protestantism has been long making every effort to bring the natives over to itself; but up to the present time it has not succeeded. The Dutch never effected, and perhaps did not attempt, any thing more than to draw away the people from Catholicism, and make them profess themselves Christians. But since the island has been in possession of the English, there have been very numerous Protestant missions established here, and some of these have certainly made great efforts to convert the natives from Boodhism. To give some idea of the extent to which Protestant bodies have labored in this work, we will give some brief statistics concerning them.

The Church Missionary Society has four stations; at two of which they have not only numbers of schools in the country round about like the others, but two seminaries in which they educate sixty-five youths or adults, to prepare them to be native missionaries, schoolmasters, and catechists. In their schools they have 1325 boys, and 229 girls. The latter are, for the most part, received on to a foundation, and kept from their childhood, till they are given away by their parents in marriage, at the expense of the mission; so that they have full time to be thoroughly instructed in Protestantism, and if any thing would seem to insure a rising generation of pious Protestants, this admirable plan would. Indeed, we cannot but express the greatest admiration for the whole system and arrangements of the church mission in Ceylon; many of its missionaries are hard-working and earnest-minded men. Nothing less, we conceive, than the fact of their working in and for a false system, could be sufficient to account for the little success they have met with. The American mission has seven stations in the Jaffna or northern district. At a place called Batticotta, they have a large seminary containing one hundred and twenty-nine students, and a foundation school at Oodooville, where, besides others, fifty-one girls are supported. It has, moreover, eighteen parish schools, in which four thousand two hundred and forty-one boys and eight hundred and twenty-one girls are educated. The Wesleyans are in South

Ceylon; but like the Presbyterian mission just established, they are chiefly in the towns, so that they come more in contact with the Portuguese, Dutch, and English, than with the natives. They collect pretty large congregations; but they only educate three hundred and four boys, and four hundred and fifty-one girls. The Baptist mission educates about five hundred, of whom about one-third are girls. These numbers, however, were taken some years ago, since which time some of the missions have been very much increased by reinforcements from home, so that the numbers are probably much higher now. The government schools, too, of which there are great numbers, though they are not professedly religious schools, are yet really very strongly in favor of Protestantism; they are for all denominations, even Boodhists and Mahomedans; but whatever is taught about religion is in favor of Protestantism. They are taught to read the "authorized version," and to interpret it by their own skill and private judgment. The government helps, moreover, to support many of the missionary schools. The number of Protestant missionaries in the island exceeds, we are told, one hundred; yet, it must be confessed, that notwithstanding these numerous missions, well supported by every human means and appliance which the ample means of the parent society at home enables them to bring into play, it must be allowed that Protestantism has met with little success. We venture to say that every actual convert they make must have cost the society some hundreds of pounds; and though this were, it is true, cheaply done, if the soul of the poor creatures were saved thereby, yet it is *very* dear, if it is not.

Nor do we take any ex-parte or questionable statements of the matter. It was our lot some years ago to be acquainted with a missionary belonging to the Church Missionary Society in Ceylon, whose character we knew as a man of great uprightness, as well as untiring zeal in his missionary work. And we heard the question put to him, whether he thought the number of real sincere converts who cared for their religion, and would stand by it, was very great. His reply was with a sigh, "Oh, I do not believe there are six *real* converts in the island."

The prospects of a Protestant harvest may, it is true, for all we know, have become more hopeful within the last few years. But however this may be, we confidently venture to affirm, that Protestantism will never make any deep and lasting impression on the Singhalese. Not only has it been unsuccessful hitherto, though circumstances have been most favorable for it, since all the influence of the Europeans has been in their favor, while the Catholics have not had the means of withstanding them, and the Boodhists have not cared to do so; but from what we know of the native character, Protestantism is not suitable to them, and will not take. They cannot in the least comprehend how their good works can "have the nature of sin," and be no better than filthy rags. Protestant services they find meaningless and dull in the extreme; they do not move them in the least; and private judgment in matters of religion is a thing that they cannot understand. Then, too, they do not see what they are to *do* in their new religion. There are no processions and ceremonies to see; good works are discouraged, as tending to foster their old notion of merit. They have not even the distasteful but necessary duties of making offerings to the priests and the temples, or of making their confessions, as they see their Catholic neighbors doing. All they have to do is, to go once a week to a long weary service in which there is nothing to interest them. If they gained merit by doing this, they would persevere; but they are carefully warned to beware of entertaining any such idea, and as they feel quite certain that they don't go there for the fun of the thing, the question *cui bono* naturally occurs to them, and they leave it off.

Then, too, they see the white men who are trying to convert them to their own religion leading abominably bad lives themselves; and with the example of their own priests leading continent, retired, and abstemious lives, they compare the easy comfortable life which most of the missionaries lead out there, with their wives and children around them, and going about like the rest of the world, and the truth comes out bit by bit, that they think the Protestant religion a humbug. An intelligent native, a Protestant, without dreaming that he was touching on a tender point, ventured to hint to a Protestant there that the thought had struck him that if the Protestant clergymen would remain unmarried, they would be able to effect much more in going about among the natives. And the missionary mentioned above said in our hearing one day, "These poor people cannot believe that we have come here for their sake, and not to benefit ourselves." The name Seprimarda car'riyo, "those of the reformed and repaired religion," seems to them to carry its own condemnation with it.

We have now to consider what are the present state and future prospects of the church there. Catholics have, as we have seen, been emancipated for some time there, and enjoy similar privileges with the rest of the inhabitants; and the only disadvantage that they are now under is, that they are opposed and discountenanced in every way by the English, whose opinion, as being their conquerors, could not but carry at least some weight with it at first. At the present day there are not, we suppose, half a dozen Catholics of the upper classes of society throughout the island. However, they are beginning to think less of this, and their numbers are increasing very fast; they are now estimated at above 150,000. Those who become converts adhere very steadily to their faith, and bring their friends and relations to be instructed; so that a priest who is at all active and zealous for the welfare of the people, and who treats those who come to him kindly, has little else to do than to sit still and instruct those who come to him, and he will soon have his hands full. We know of a single priest who, under no extraordinary circumstances, baptized more than one hundred and twelve adults in the course of a year. What is so satisfactory in those who are converted to the Catholic religion is, that they show a great interest in it; and their zeal in building churches and decking them out is something extraordinary. In our own country we build churches and found missions in order to make converts to the faith; but among the poor natives of Ceylon the order is reversed. If a few persons are made Catholics, they themselves build a church and found a mission, as far as they are able to do so; that is, they build a house for the priest, or rooms adjoining the chapel, and profess their willingness to support him, or to do their utmost towards it, if only one may be sent them. As it was only the maritime parts of Ceylon which were in the hands of the Portuguese and Dutch, the high and mountainous country continuing in the possession of the native king of Candy till the year 1815, it naturally happens that the greatest number of Catholics are found in the former; thus, in Colombo, the capital of the island, and chief missionary station, there are 30,000 Catholics. And only twenty-six miles off, at a place on the western coast of the island named Negombo, very nearly the whole population, consisting of more than 20,000 souls, is Catholic. So, too, in the Jaffna district there are a great many Catholics; yet, to show how much progress has been made, even in the central province, where the Catholic religion was new to the people till lately, there are now between fifteen and twenty stations with churches, either built or about to be built, and in some of these a considerable number of Catholics. Yet almost all these have been built by a few Catholics settling in the place, and setting to work themselves, to prepare some place where the priest might say

mass when he came, or rather to induce him to come to them. *For up to this time there has been, and is, but one priest in all the central province*, who, besides having the sole care of the principal station, Kandy, where there is an increasing congregation of about a thousand, has likewise the care of all these different stations situated at distances of twenty, forty, and even seventy miles off, in various directions, in most of which the travelling is very difficult, being through a hilly country with bad roads in some parts, and in a few none, and where conveyances are very dear and bad. The only thing that a single priest can do under such circumstances, and what is at present done, is this:—He resides chiefly at the principal station, where his congregation provide for him, as well as for keeping up the church, and at intervals makes journeys of two or three weeks long, taking at one time all the stations in one direction, and at another those in another, and so on. But of course it may easily be supposed that a sickly season, or his own weak health, or want of time, must constantly prevent him from visiting some of his numerous flocks, which are thus deprived of their only chance of making their confessions, or going to communion within the year. The missionary visits each place at some stated time, if possible on the patron saint of the church's day, or rather a day or two before; and the poor Catholics make it a time of great holiday. In the morning there is generally some instruction given after mass, and during the day the people come to see the priest, to make their confessions and be instructed, and ask directions about different matters. And then in the evening there is the rosary recited, or some easy prayer in their own language, and a sermon. And in some places the chief people take it by turns to deck out and illuminate the chapel, each taking the expense of one day. On the last day, the feast of the saint, all the people attend, mass is celebrated with as much solemnity as possible, and a sermon preached, and many go to communion. On his leaving the place the priest chooses out one of his congregation, the most regular and devout of the chief people of the place, and appoints him to ring the bell for the Angelus, and for prayers on Sundays and holidays, when they meet and say the rosary and other prayers, and the person appointed reads the devotions for mass and some instructions. It may however be readily imagined, that with so little attention paid to them, many of the poor Catholics are in a very ignorant state. There is one little village consisting entirely of a disbanded regiment of Caffres, who are now employed in making roads. They are all Catholics, and indeed very good ones as far as the will is concerned, since they are well disposed, and ready to do whatever their priest tells them. Yet their ignorance and obtuseness are so great, that some of them do not know whether or not they have souls; and when the missionary, as in duty bound, endeavors during his two or three days' sojourn among them, to instruct them in at least all that they are bound to know, and begins with questioning them on this point, they are disposed to decline entering into any such abstruse questions of psychology, as something far above them. They say that they do not know whether they have souls, that they are poor ignorant men, working hard all day, but that they will do any thing that the priest tells them. And so firmly do they adhere to their religion, that though so very little attention is able to be paid to them by their own priest, yet all attempts to convert them to Protestantism have entirely failed.

In one place some thirty or forty miles distant from Kandy, the chief stations of the central province, in a wild and uninhabited part of the country, there was discovered some few years back a native village consisting entirely of Catholics. They had not had a priest among them within memory, but there was a ruinous chapel discovered, with an image of the Blessed Virgin remaining in it. Where

they came from and when they settled there is not known, but as their skin is rather fairer than that of the generality of Singhalese, it is supposed that they may have been originally of Portuguese extraction, and may have settled there when the Dutch took the Portuguese possessions, and proscribed their religion, and that they may have remained there without any spiritual ministrations throughout the Dutch persecutions. They are, as might be expected, in great ignorance, but still so zealous for their religion, that they will permit none but Catholics to reside in their village. They are now rebuilding their little church there, in order to have a fitting place for the missionary to say mass in, when he comes to pay them his annual visit for a few days. But there is no case in which it is more deplorable that the poor people cannot have a priest among them, not only because, if any thing could make them deserving of it, it would be having stood firm to their faith so long, but also because those who are best acquainted with them, say that their devotion is such that they might be made a village of saints.

In this way there are up and down the country as many as four hundred Catholic churches, to minister in which there are not more than thirty priests. So that the destitution of the central province is not a singular case, and though in the maritime provinces the Catholic population is not so much scattered, and so can be more easily got at, yet, on the other hand, it is much more numerous; so that it must needs be, that a very large portion of the Catholic population is very little attended to. The island has, till within the last few years, been supplied with priests from the Portuguese college at Goa, set on foot by S. Francis Xavier; but what has recently taken place there, has made it undesirable that this arrangement should continue. And the propaganda have lately sent out several Italian priests, as well as one or two Frenchmen and Spaniards, who have labored very hard, and have met with abundant success. There are at present two Catholic bishops in the island. The vicar apostolic, who is a Portuguese, resides with four or five more Portuguese priests in a sort of conventual building at Colombo, the capital of the island, where there are ten churches. His coadjutor is an Italian of the congregation of St. Philip Neri, from which society there have been several missionaries, whose memory is still gratefully cherished among the natives, on account of their zeal and devotion in laboring among them, as well as of the wonderful miracles which they worked.

SANCTITY, CONDITIONS, AND EFFECTS OF AN OATH.

Circular of his Lordship, the Bishop of Lausanne and Geneva, to MM. the Deans and Curates of his Diocess in the Canton of Friburg.*

FRIBURG, 11*th Sept.* 1848.

Reverend and Dear Fellow Laborers:

N CONSEQUENCE of the changes wrought in the constitutional and administrative organization of this canton, a great number of Catholics have been, or will be, called to take part in a religious act of a high importance—a religious act which incurs a great responsibility before God and before men; this religious act is the solemn taking of an oath required of all the members of the new administration. On this occasion we think it a duty to recall to the faithful committed to our care, the teaching of the church as to the sanctity, the conditions and the effects of an oath.

I. *The Sanctity of an Oath.*—An oath is a religious act, by which we invoke God, who is very Truth and Holiness, as

* For the correspondence to which this circular gave rise, between the bishop and the government, see *Intelligence*. We borrow the translation of this circular from the *N. Y. Freeman's Journal.*

witness and guarantee of what we affirm or promise. 1*st.* The oath of assertion, by which we take God to witness as to the truth of the fact or the thing that we maintain, or upon which we are questioned. 2*nd.* The oath of promise, by which we take God to witness whether of the sincerity with which we have promised or engaged, or of the fidelity with which we will respect this promise or this engagement.

Consequently, in making an oath, we invoke God thrice holy, our Creator and our Judge; we invoke the Lord, that name holy and terrible, as says the Royal Prophet: *sanctum et terribile nomen Ejus.* We call, as witnesses of the truth of our word, or the sincerity of our promise, the veracity and the fidelity of the Sovereign Master of heaven and of earth, the adorable Master who has horror of falsehood, fraud and iniquity. We offer and submit ourselves, of our own will, to the terrible chastisements threatened against perjury, if we should falsify or deceive. But perjury, that is, a false or unjust oath, is a crime, a mortal sin, which outrages the majesty of God.

The oath then, is one of the most awful acts of the Christian's life. The faithful can not, and should not, take it but with religious trembling, and conforming themselves with religious exactitude to the rules traced upon this important point of morals, by religion. These rules are the following:

II. *Conditions of an Oath.*—To be just and holy, an oath, be it of what kind it may, should have three essential conditions—truth, justice, and discernment.

The first condition is *truth.* He who takes an oath to attest any fact whatever, should be certain of the truth of the fact he affirms, or about which he is questioned.

The second condition is *justice.* He who takes an oath to confirm a promise he makes, or that is asked of him, should be certain that this promise is just—that is to say, that it contains nothing, and obliges to nothing contrary to the laws of God and the church, by which laws we are to be judged. This examination and certainty is obligatory under pain of eternal damnation. If by this examination we discover anything contrary to the laws of God and his church, such an oath is illicit, because it is never permitted to offend God by violating any point of his law. To accomplish such an oath, would be to commit sin, and therefore to take it is perjury, a false oath, an invoking of God as witness and warrant of a lie, and a sin.

If the promise contains things lawful, and things unlawful, it is necessary to declare, before taking an oath, that it is the intention to respect the promise in what is permissible only. As to things not permitted, the law of God forbids to promise, and if they have been promised, forbids to accomplish them, even though the promise was confirmed by oath; because an oath can never become a bond of iniquity.

An oath taken, without restriction, to confirm a promise containing anything contrary to the duties of religion and justice, is a grave violation of the law of God, it is always a great scandal, and sometimes a considerable wrong to one's neighbor.

The third condition is *discernment.* Even when there is *truth* and *justice,* an oath should not be taken but for grave and important matters, when there is necessity. But, this necessity exists when the oath is demanded by public authority, yet always in the supposition of its truth and justice.

III. *The effects of an Oath.*—The obligations of an oath cannot be limited by any mental or interior reserve, but only by a reserve explicit, and clearly explained.

The obligation ceases of right, if, after the period of taking the oath, its fulfilment becomes impossible or unjust.

Such, reverend and very dear fellow laborers, are the teachings of Catholic morals in reference to the oath.—Teachings, which you will repeat to your parishioners, conjuring them, in the name of the Lord, and on your behalf, to observe them with religious exactness. . . . . .

† STEPHEN,
Bishop of Lausanne and Geneva.

For the U. S. Catholic Magazine.

CHARITY.

BY MISS ABBY MEAHER.

What charm can heal the heart, by grief oppress'd,
Can soothe to peace the strife that rends the breast?
The joyous smile what magic can restore,
That wreath'd our lips in childhood's sunny hour?
What, save the kindly glance, the gentle word,
That cometh from the soul by pity stirr'd—
Blest Charity, the troubled mind can ease,
And bid contending passions quickly cease.

The stricken mourner, who hath meekly bent,
Beneath the blow, by his Creator sent,
Feels thy sweet power, thy healing influence knows,
And blesses o'er the soother of his woes.
The weary suff'rer on his bed of pain,
Who seeks for ease and kind relief in vain,
By unseen help, from every pain set free,
Acknowledges thy aid, blest Charity.

And when the pilgrim's brow, death's cold dews lave,
Marking his progress to the silent grave,
Angelic visitor, thou hov'rest near,
And whisperest then in the afflicted ear;
"Raise, raise thy thoughts this dreary world above,
Fix them on heaven, where reigneth nought but love;
Let not thy spirits sink 'neath this sad grief,
God, in his own good time, will bring relief."

There's not a pang, by heavenly justice sent,
There's not a woe within the bosom pent,
There's not a grief that preys upon the heart,
But Charity can still a balm impart.
What though our path in gloom, misfortunes shroud,
And sorrows, o'er us, cast their dark'ning cloud,
God's love, God's Charity extends to all;
His arm supports us, that we may not fall.

Translated for the U. S. C. Magazine.

SPEECH OF MR. DE MONTALEMBERT.

Delivered in the National Assembly of France, September 18, 1848.

(Concluded from page 601.)

I MAINTAIN that Christian morality, which you should allow to be freely taught and propagated, in virtue of the liberty which we claim, and which we desire to be as full and complete as possible, will supply the remedy which is required for our wandering and agitated population. Take notice, if you please, that men are not in want now-a-days of scientific and philosophical problems; they want solutions. With the exception of certain persons, who are well paid by the

state to examine such problems, to seek out truth at their leisure, and to undo things and to do them again as they may, the immense majority of mankind cannot afford to spend their life in investigating such questions; they must have solutions, not problems; they must have the truth placed before them; they must have a moral law to guide them. Now this solution, this truth, this law is to be found only in the teaching of the Christian religion. (Interruption.) I do not pretend to address you as a theologian or preacher: I do not call your attention to the supernatural power and worth of Christianity, I view it merely in a social and political light. I speak to you as a practical man, who feels the same interest that you do for the maintenance and defence of society. Neither do I contend that this is the only applicable or infallible remedy of our evils. I am not exclusive; you will always find me among the foremost, in sustaining any measures that will have the effect of relieving the working classes or consolidating social power and order. I reject no other remedy, no other expedients: but I assert that all these remedies and measures will prove ineffectual, if they are not backed by a religious education, which has an immediate influence upon the minds and hearts of those whom you wish to relieve. Now, what is the social and political application of the remedy? Or, in other words, what is the actual danger of society which may be averted by religious teaching? The danger is two-fold.

"All the novel doctrines of our day, all modern theories tend to an immoderate thirst of enjoyment, and to a spirit of aversion for and revolt against social authority. Yes, all the anti-social tendencies that threaten our country, may be summed up in those two words, *enjoyment* and *contempt*. In the first place, enjoyment, not only of one's own property, but of another's property; (laughter) at least, of what has heretofore been termed the property of others. (Renewed laughter.) Here I beg leave to place before you the authorities on which my assertion rests, and I shall do so, without the slightest intention to wound the feelings of others, but merely for the purposes of discussion. (Interruption on the left.) I will call your attention to a certain number of axioms or expressions put forth by eminent socialists, which imply that desire of enjoyment to which I have alluded. At the Luxembourg, the working classes were told that they ought to aspire to the highest degree, the maximum of enjoyment. Another orator has declared on this very floor, 'the people tell you through me that they wish no longer to be poor, and will not be so any longer.' It has been said by a third, that the want of the present day was a paradise on earth. (Agitation.) Thus, you see, the idea of enjoyment is every where predominant. Other aspirants after the same end endeavor to make labor attractive, and thus destroy the very notion of labor in the popular mind. Instead of its being an obligation, a warning, a punishment, (objections) a remedy for the soul of man, it is represented as an enjoyment and a right. At the same time the notion of sacrifice and self-devotion is set aside, and that of happiness is substituted in its place. A man is said to have attained his end upon earth, when he has risen to a state of happiness; not indeed that moral happiness which consists in the performance of duty and the acquisition of merit, and which necessarily supposes sacrifice and self-devotion, but a happiness which is altogether material.

"This is the end held out to mankind in general, and to the French nation in particular. And, in addition to this thirsting after a material and immoderate enjoyment, the people are taught to despise and to resist all kind of authority. This rebellious disposition is not a spirit of liberty, but a spirit of revolt, which threatens as much danger, if not more, to a republican government, as to any other kind of power. In fact, authority is an essential element in a republic, as well as in a

monarchy: but the idea of authority is now-a-days materially impaired among those classes, that threaten the social existence of France. The people are very willing to obey laws which they find to their taste, or magistrates who belong to their party; but to obey the law because it is law, to obey the magistrate because he is the magistrate, is an idea which is fast becoming extinct in the mind of the French people. (A voice, it is not the fault of the university.) You think so? But, now, I am speaking only of things in general, and I contend that in a republic, as well as under a monarchy, the law, even if it exist only for a year, and the magistrate, though he hold office but for a day, must be respected during that year and during that day; and for this end, a proper sense of authority must reign in the heart; but alas! it no longer exists. Do not speak to me of the authority which is conferred by universal suffrage; an honorable member of this house, who interrupted me a few minutes ago, and who once held a place in the provisional government, informed us some days since, that he had been conspiring all his life; but that now, the right of universal suffrage having been proclaimed, he looked upon conspiracy as the greatest of all crimes. Now, permit me to say to him and to all, who like him imagine that universal suffrage is capable of imparting to authority the basis which is wanting to it among us; permit me to say, that about the time when he expressed himself with such honorable frankness, the work of universal suffrage was assailed by one of the most formidable insurrections that have ever been witnessed in France; an insurrection, the actors in which were those very men who had used the right of universal suffrage, and had succeeded by it in introducing several of their candidates to power. This fact will be sufficient to show, how far universal suffrage, which I respect as much as any other man, (for I owe to it the honor of occupying a seat in this assembly,) is capable of consolidating social authority. (Here the orator was interrupted by Mr. Flocon, who was permitted to make some explanations, and who in the end sarcastically taunted Mr. Montalembert with having represented labor as a punishment. His remarks caused some movement among the members.) It is unnecessary, I presume, to inform the honorable Mr. Flocon, that in using the term *punishment*, I had no intention of designating the social and political part which has been assigned to labor. I made use of an expression, which is familiar to all who have any religious notions. They consider the labor imposed upon man in this world, as a punishment, as an expiation required from all of us, no matter what may be our position. (Yes, yes, from many members of the house.) I disavow any other interpretation of my sentiments. (Very well.) Now, I will ask those, who have at different times been invested with authority in this house; I will ask those especially who have obtained a recent triumph; let the most eloquent and the most fearless among them inform us, whether, the day after having achieved the victory, when the enthusiasm of the contest was over, and their colors were planted upon the ruins of the opposition; whether, when they first cast their eyes upon that society which they were now called upon to govern and to lead into the future, they were not seized with a feeling of uneasiness, sadness and alarm, in contemplating the moral weakness of power in our midst, and the frightful difficulty of governing the men of our day and of our country? (Various agitation.) I put this question to the most eloquent and the most intrepid around me; and I feel convinced that, if they thought proper to answer, they would not pronounce a different opinion. But, the same admonition I will address to those who have yet to achieve their victory. (Agitation.) I will assure all utopists and innovators, who imagine that society will be one day under their control, that they will experience the same weakness,

the same wretchedness. . . . . (*Mr. Grandin;* there will be no society then! Noise and laughter.) I assert that these victors of the morrow will experience the weakness of authority still more, if possible, than the victors of to-day, and will fall from a still higher point into that abyss of nothingness which opens so suddenly and so deeply now-a-days, to swallow up reputation and power.

"Now, is there any system, any teaching, any force in the world, that opposes a barrier to the two-fold tendency which I have indicated, and have expressed by the words *enjoyment* and *contempt?* Is there any philosophy that can erect this barrier in the heart of the people? or is there any legislation that can maintain this barrier in the popular sentiment? No, gentlemen, you know it; neither philosophy nor legislation can do this. It can be done only by the teachings of religion, by the Christian church. (Various sensation.) I maintain that the teaching of the church, which should be restored to the free enjoyment of the people, opposes to the two-fold evil of which I have spoken, a two-fold remedy, and that the words *enjoyment* and *contempt* are counteracted in the principles of the church by those other words, *abstinence* and *respect*. I will add that these two words express the social and political influence of the church, which is the only aspect under which I present her to your consideration.

"In the first place, the church teaches us the duty of abstinence. She has ever proclaimed it to the rich as well as to the poor. She says to the poor man, 'Thou shalt not steal; thou shalt not even covet thy neighbor's goods:' that is to say, thou must not listen to those perfidious teachings which enkindle in the soul the passions of covetousness and envy. (Noise.) Be resigned to that condition of laborious poverty in which you have been placed, and you will receive an eternal reward. Such has been the lesson given by the church to the poor during a thousand years past, and the poor listened to her voice until faith was wrested from their hearts, which immediately after conceived a horror for their social condition.

"But, the church has not two codes of morality, nor two curbs, one for the rich and another for the poor. Hence, after saying to the poor, 'abstain from others' goods,' she says to the rich, 'abstain from your own goods;' that is, remember that you are responsible, not to society but to God, for the use of every penny you possess; you will have to account to him for every particle of your fortune, and if you appropriate any thing to superfluous and sinful enjoyments, you will be punished. Such has been the admonition of the church to the rich, and the rich listened to her voice during a thousand years. (Interruption.) She taught them to redeem their wealth by the exercise of charity; she told them, 'deny yourselves; think of your brethren; distribute among them all that you can dispose of,' and they obeyed her directions: for a thousand years they covered Europe with foundations, alms houses, asylums, charitable institutions of every description, which during all that period formed the inexhaustible savings-bank of the people, the perpetual patrimony of the poor, the true *civil list* of the indigent classes, all of which too would again rise up amongst us, but for the influence of a pernicious legislation. This is what the church did, for a thousand years, to check an excessive desire of enjoyment among the poor, and the abuse of enjoyment on the part of the rich. (Renewed interruptions.)

"Now, what has the church done in behalf of authority? Here, I have no fear of being interrupted, because she has identified herself with respect for authority: she has given to authority a divine right; not indeed, as it has been foolishly thought and foolishly asserted, for the sole benefit of royalty and hereditary power; she has proclaimed this divine right for every species of power. (Noise.) Who can deny that? It is too plain. (Prolonged

uproar—Several members requested the orator to reserve the continuation of his remarks for the next session; upon which, the assembly adjourned. During the session of September 20, Mr. de Montalembert, after some explanations suggested by a portion of his previous remarks, continued his speech as follows:)

"Allow me, gentlemen, to observe that you have at your command, that social strength and truth which formed the basis of the old society, and which must serve for the support of society in our own times. Not that this truth ever became identified with any of the particular forms of ancient society: for, it imparted life to all of them, and has survived them; and it will also give life to you without becoming identified with you, because it identifies itself with no particular system, with democracy no more than with aristocracy and monarchy. But, without attaching itself exclusively to any particular form of civil government, it vivifies and invigorates all that do not reject its influence. It holds them up, protects them, and infuses into them a noble and permanent vitality.

"In examining with you the sources whence this social power of Christian truth flows, and the proper means of diffusing it, I have observed that it could be imparted only by education, and that this education could and should be established in this country only in virtue of the liberty which we profess. I was therefore naturally led to inquire, whether education as at present organized in France, was sufficient to produce the moral power of which I speak. For, if it were sufficient, I would certainly be very far from soliciting reforms, merely for the pleasure of proclaiming theoretical rights or liberties: but, I was compelled to state, that it did not suffice either for the moral or intellectual wants of the country, and I made some assertions which appeared to you very questionable. I shall not revert to all my previous statements; there is one however which raised so much clamoring in the assembly, that I now beg leave to readduce it, together with the evidence on which it rests. I asserted, upon the best authority, that the resources of primary and secondary instruction were less at the present day than they were in 1789. (Interruption.) Here is the proof of my proposition, taken from the *projet de loi* submitted to the former chamber of deputies, on the 17th of April, 1847. This document contains the following statements: 'The chamber will permit a rapid enumeration of facts which are but little known. Under the old *régime*, in 1760 for instance, when the population of France amounted scarcely to 24,000,000, the number of students engaged in classical study in about five hundred and forty colleges, the vestiges of which still remain and have some analogy with our own, was about 75,000, that is, precisely the number of young men who are in our public and private institutions, though the population is now 36,000,000. In addition to this, there were a hundred other colleges, the condition of which has not been ascertained. We must take into the account also, those institutions in the provinces whose name has not reached us, together with the multitude of students, known and unknown, who were instructed in Latin literature, by members of the various communities and chapters, by every curé and almost every priest. Were we then to double the estimate given above, we could form some idea of our actual condition. As to the figures which represent the present number of students in the classes of secondary instruction, they are inexact, because many of them pursue only a scientific course. *The difference therefore between the state of things under the old régime, and that of the present time, is immense, as the general population of the kingdom has increased in the same proportion as the educated class has diminished.* We may judge of the ultimate result, from the total number of scholars, who pursue their studies to the end. Less than one half attain to the bachelorship; which for the whole population of France would not

give 80,000 citizens who receive a really finished education.' Such were the statements of the last minister of public instruction, on the occasion of introducing a law which was not favorable to freedom of instruction; and no one, in the university or out of it, has ever called his statements in question. Similar testimony, drawn from official documents, might be adduced in support of all the other assertions which I have advanced.

"But, I contend that the Christian education, whose freedom I advocate, and which I desire to see widely diffused for the safety of this country, would supply her with those two great forces, which she absolutely requires, charity and respect. I maintain that the Catholic doctrine, which I wish to be untrammelled in its operation, inspires and produces a reverence for authority, by associating the claims of this authority with those of God himself; I add, moreover, that this sentiment of reverence is more necessary under a republican than under any other form of government, because, in a republic, authority is of a more variable, more ephemeral, and if I may so speak, of a more human character. What renders power popular in a republic, is precisely what constitutes its weakness. Experience has too well proved that man does not sufficiently respect his own creations. Every thing, too, is feeble in its commencement; but, under a republican government, authority is always changing hands; it is always commencing or recommencing its career. Now, it is at that moment when authority commences in the hands of its temporary possessors, when it feels its weakness, when the men of a pure and elevated character who hold it, recoil at the magnitude of the task they have assumed, and at the difficulty of governing the present generation, it is at that moment the Catholic church presents herself to consecrate their authority in the eyes of the people. To him who has been invested with this new power, she says; 'Thou art Cæsar, and there shall be rendered to thee the things that are Cæsar's.' To the people she says; 'Respect this newly-created power; you must not only obey it, but you must reverence it in your heart.' Such is her teaching in relation to all power; not only that which is said to be of divine right, or is hereditary, but also that which is republican and democratic. What she did of old at Rheims, in the midst of feudal pomp, she repeats at the present day on the shores of America, and in every republic of the world; she inaugurates and crowns the newly-created magistrate by the consecration which is emitted from the hearts and consciences of all her obedient children. (Very well, very well!) Now, I maintain that there is no other moral force on earth that can give this support to power, and that there is no power on earth so solidly established, so inaccessible to danger, so secure for the present and the future, as to be regardless the support of which I speak. (Approbation.) Such is the effect of Catholic doctrine in favor of authority.

"I will not rehearse at this moment the strong safeguards which she throws around property. A proprietor myself, and speaking to property-holders, I have but one word to offer and I will say it with that perfect freedom which our mutual position should inspire. What is the problem of our day? It is, to inspire those who have no property with a respect for the rights of others. Now, in my opinion, there is but one mode of inspiring this respect, and of making those who have nothing, believe in the property of their neighbor. It is to make them believe in God, not the undefinable God of the eclectic philosophy, or of this or that school, but the God who is taught in the catechism, who delivered the precepts of the decalogue, and who will visit thieves with an eternal punishment. This is the only popular belief that can afford an effectual protection to property. (Objections on the left.) A member of the finance committee, who is said to reason better and to express his opinions more

freely than many of his colleagues, told us in the month of July, that 'property will share the fate of Christianity; as the latter is wearing out, so will the former wear out.' (Never; property will never wear out,—neither one nor the other will wear out.) I hope indeed that neither will experience this fate; but, permit me to say that it is not impossible. It is not impossible for Christianity, and still less so, of course, for property. I believe that Christianity may decline and disappear (noise) in this or that country. Do not misunderstand me. It is unnecessary for me to state that my views accord perfectly with the exclamation which you have just heard. I do not believe that Christianity can decline throughout the world; but it may decay and it has decayed in particular countries; there are regions from which it has almost entirely disappeared, as Asia Minor and the north of Africa. (Sensation.) I believe, too, that it is gradually wearing out in France, in consequence of the miserable education which is given to the people; and I will add, with the honorable representative already quoted, that the decline of property will be in proportion to that of Christianity, or rather that the former will take place more rapidly. There are many amongst us whose sentiments are in favor of the rights of property; there are many also who would lift their arms in defence of these rights; but, be assured, all your devotion to them, all the reforms you may introduce, will avail nothing: property will never survive religion in the hearts of Frenchmen, (very well!) and it cannot be saved except by the propagation of that simple, complete, and popular faith, which has for so many ages been the support of society. Here, I must protest against any misconception of my remarks. I do not mean that religion should be preached to the people, and to the poor, for the benefit of the rich and of property-holders. Far should I be from making any such odious distinction: it is not I that have invented this insolent blasphemy. I never imagined that there could be a religion for the people, and another religion for the higher classes, as they were formerly called; one religion for the poor and another for the rich; one religion for the ignorant and another for the learned: this is diametrically opposed to the Christian doctrine. Who but certain philosophers invented this theory? (Clamoring.) Yes, not twenty years ago, it was taught at the Sorbonne: I have heard it proclaimed myself at the Parisian Faculty of Letters. Christianity, it was said, is very good and even necessary for the mass of the people, but a more elevated doctrine is required by minds of a higher order. Aristocratical and democratical distinctions were established in the different grades of human intelligence: but, nothing is more at variance with the Christian doctrine than this distinction between the aristocracy and democracy of minds. If you wish to know the author of this distinction, it was Voltaire. (Considerable noise.) Yes, it was Voltaire, who is represented as one of the harbingers of equality and fraternity. Here is what he wrote, in 1765, to Count d'Argental, 'The greatest service, in my opinion, that can be rendered to mankind, is to separate the stupid multitude from the clever people, for ever. . . . . It is impossible to bear with the absurd insolence of those who tell you, that you ought to think like your tailor and your washerwoman.' These were the words of Voltaire to one of his friends. (Interruption.) The church holds a language precisely the opposite of this: she tells you that you must believe as your tailor and your washerwoman believe: (renewed interruption;) she tells you, that there are not two sets of duties, two sets of rights, or two moral laws for men. (Agitation.) The church abominates the proud distinction to which I have alluded. She tells the rich man that he has more passions to overcome, and greater facilities of indulging them than the poor man: she tells the learned man that he has more pride than his ignorant neighbor, and that

both the rich and the learned are more imperatively bound to respect the moral teaching of Christianity and the curb which it imposes, than they who are less favored of fortune. Whence come the evils that I have indicated and which fill you all with alarm? They come precisely from the unwillingness of the people to accept the distinction already mentioned. Hence, after having conquered a social and political equality, they aimed at the conquest of an intellectual and moral equality: they aspired to be philosophers in their turn: when they saw the rich and the educated philosophizing, they wished to do so, too. And, you see what has been the result of this movement. I am convinced that the rich and educated classes of society are responsible for the evil that now threatens us. We have been too long endeavoring, some by their teaching, others by their example, to eradicate the Christian faith from the hearts of the people: another faith has taken its place, which leads them to think that they who govern them are responsible for the inherent evils of humanity. We have been too long endeavoring to close the eyes of the people against the divine explanation of earthly suffering, of the inequality of conditions, of labor and of pain: and, having listened to our instructions, they are no longer willing to bear that inequality of condition, that labor and that pain. We have also taught them not to wait for or to merit the happiness of heaven; hence are they always clamoring for the happiness of this world. They wish, too, to obtain this happiness at our expense. In place of that hope of heavenly things which we have taken from them, they demand a share, and the principal share in our patrimony. (Loud uproar.) Thus are we paying the ransom of our infidelity. (Uproar.)

"But, how are we to remedy these evils? The remedy is to allow that which is good to work freely at the side of the evil, which has now scarcely any bounds. It is to allow the old principles of the Christian faith to resume their powerful and consoling sway over the minds and hearts of our people who are wandering in error. It is to invite that faith to accomplish, for the future destiny of our country, what it has done for the past; without indeed introducing any political changes, but, by breathing into our social existence the life with which we were formerly animated.

"I know perfectly well that the authors of new systems will not be pleased with this spirit of the Christian faith; but, I cannot comprehend how men, who laugh at these innovators, who are altogether skeptical in regard to their views, hold also in disdain and contempt that ancient system which alone formed the basis of society for so many ages, and yet offer nothing as a substitute. (Approbation.) I ask them, how it is possible for them, at the moment when France is embarking upon the boundless ocean of democracy, to destroy without reflection the compass which till now has guided the ship of humanity and of France. You will please to observe again, that I speak not the language of mysticism or theology: I view things only in a social and political light. The consuls of the French republic, when they promulgated the concordat of the 27th of Germinal, year X, did not speak mystically or theologically. 'The example of ages, and reason itself,' they said, 'point to the sovereign pontiff, as the individual who will enable us to harmonize the opinions and reconcile the hearts of men.' I shall invoke no other authority, gentlemen, than that you have just heard, and I say, that, 'reason and the example of ages' urge upon us to call in religion, of which the sovereign pontiff is the head, that she may bring together the different classes of society, may purify the hearts of men, and act as the immortal umpire of all our differences. Liberty will open the way for her. I call upon the republic to enter openly and boldly upon this new path, this path of moral and intellectual freedom; I would have it abandon the old ruts in

which monarchy was overthrown. (Movement.) Since the beginning of the present century, three dynasties have successively assumed the monopoly of instruction and the direction of minds, in order to prevent the free developement of human feeling and intelligence: but, what did it avail them? The empire enjoyed this monopoly, and the empire fell without leaving any adherents. The Restoration managed education in its own way, and it disappeared, without producing any legitimists. The monarchy of July continued this direction of the public schools, and it perished, without inspiring any great zeal for royalty. Let the republic profit by this triple example, and do for itself and for liberty what those three monarchies either knew not, or were not willing to do. If the republic adopt not this course, I predict that it will perish in its turn, or at least that it will not produce a greater number of republicans by its system of public instruction, than the three monarchies I have mentioned produced royalists. If, on the contrary, in entering upon a new existence, it break the fetters which have bound the moral and intellectual liberty of men; if it authorize that liberty to preside hereafter over the destiny of the French people, it will raise up between itself and the return of royalty, an impassable barrier, which will be found in the gratitude of every religious heart in the country, and in the advancement of public virtue. This will be its safeguard against the return of monarchy, and I know none more solid and more lasting. (Approbation from several quarters.)

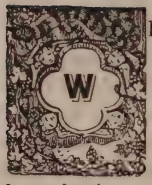
"I will add that, in this case, the republic also will conform to the popular sentiment. I have been pained by the opposition expressed during my remarks; but I am willing to believe that it has been excited more by the inability of the speaker than by the cause which he has undertaken to defend. (Very well.) That cause, in my opinion, has still a strong hold upon the French people. I am convinced that they are just as much opposed now, as they were in 1830, to the intervention of the clergy or any religious body in the affairs of government: but, I am equally convinced that they are not in the slightest degree opposed to the introduction of religion into the family, into private and public morals, into society. This I openly assert to be a fact. (Numerous marks of approbation.) The last eighteen years have disengaged the church in France from all solidarity with temporal powers and dynasties. The people, indeed, are not sufficiently acquainted with the church, nor do they hear or obey her voice, on account of the wretched education which they have received: but, they have an instinctive love for her; she possesses their confidence; they believe her to be a friend, and as I have already observed, an advocate who is always ready to plead their cause and watch over their dearest interests. What I assert is proved clearly enough by the events that have transpired since the revolution of February. In the midst of so many conflicts and so much collision, not a blow or a threat was once aimed at the church. What do I say? Yes, one blow did reach her, which you well know; it was the ever glorious stroke that brought to the archbishop of Paris that holy and heroic death, which you have thought proper to commemorate. I will conclude with this reflection. You remember the demonstrations of love, of respect, of admiration, which attended the death and funeral obsequies of our illustrious prelate, when his mortal remains were borne in triumph through the streets of Paris: but, what think you, elicited from the hearts of the people this tender and lively expression of sympathy? Was it the mere courage which their bishop had displayed? There was courage every where in those days of disaster. Do you suppose it to have been only the charity which he exhibited? Ah, his charity was undoubtedly great; he was a martyr of charity; but I hesitate not to say that many others displayed a similar, if not equal charity. Did we not see men, who

when pierced by the balls of the insurgents, offered up to heaven their dying prayer in behalf of those who had shot them? They were generals and soldiers, who were animated by the same charity that inflamed the heart of the archbishop. What then excited among people so profound, so distinctive a sympathy for the sufferings of their chief pastor? Let us candidly acknowledge, that it was the supernatural power of a doctrine, a truth, a light from above, ... the power of faith . . . . . (Clamoring and dissatisfaction on the left.—*Mr. Vivier;* The people are not so bad, then.—*Mr. Dupin;* They are not of course an impious people.) No, but there is an attempt to make them such. Give to the people that faith, that power from above, or rather, restore it to the people; for, my last words as well as the first, shall be in favor of liberty, and a protest against all privilege and restriction. Restore to the French people their faith, and you will find, that the power which conferred upon our archbishop the most glorious death, will confer upon you, upon France, upon the republic, upon society, a new and glorious life, founded upon the threefold and unshaken basis of duty, right and sacrifice. (Marks of approbation—Prolonged movement.)"

This magnificent speech of Mr. de Montalembert was followed by a lively agitation in the assembly, and though several members attempted to answer certain portions of it, it no doubt produced a considerable effect, at least upon that class of representatives who, though the friends of peace and order, were not sufficiently aware of the important part which education must claim in the reforms of the country. Some of the warmest admirers of the orator thought it advisable to postpone the further consideration of the subject, until it would recur in the discussion of the organic laws. Mr. de Montalembert, upon this, withdrew his motion, though it is to be hoped that his profound, instructive and eloquent remarks have contributed to prepare the way for enlightened legislation on the vital subject of public instruction.

From the French of Viscount Walsh.

CHRISTMAS.



HEN the earth is buried beneath the snow, when the whole face of nature has assumed a deathlike appearance, the numerous bells of the towns and villages begin on a sudden to send forth a joyful sound, and in the midst of the darkness of the night, mingled with these sacred sounds, seeming to descend from heaven, are heard the joyful accents of citizens and villagers.

"Christmas!" "Christmas!" the children exclaim, announcing by their joy the birth of the Son of God.

On this joyful feast of the Nativity of our Saviour, every Christian soul is filled with a great and holy hilarity. Even in the most miserable hut, as soon as the bells have announced the birth of the Divine Child, happiness fills every heart.

There is not a poor mother who does not understand, nor a child who does not long for the arrival of this happy feast.

But before we paint its beauties, let us endeavor to relate its origin.

Augustus Cæsar, at the summit of his power, wished to know how many millions of men crouched beneath his sceptre, and for this purpose, ordered a general census to be taken of each nation which composed his vast empire.

In order to do this, he named twenty-four commissioners, whom he sent to every

part of the world. Publius Sulpitius Quirinus, or, according to the Grecian historians, Cyrinus was entrusted with the government of Syria, of which Judea then formed a part. We are informed by St. Luke, that this was the first census made in that country for the Romans. The same Quirinus, still, governor of Syria, was ordered eleven years later, to take a second census, when the Emperor Augustus made Judea a Roman province, after having expelled and banished into Gaul, King Archilaus, the son of Herod.

The decree published for this general census, commanded every one, whether rich or poor, potentate or peasant, to betake himself to his native town, in order to be registered in the Roman rolls.

Now Joseph and Mary, who were both of the royal lines of David, went into the city of David, which was called Bethlehem. There the Blessed Virgin Mary, who had been saluted full of grace by the Archangel Gabriel, and who passed among men for the spouse of Joseph, after having in vain sought for a lodging in a hotel, was obliged to take refuge in a part of a stone hut, formed out of a rock, in which had been dug houses and stables. And it was in this wretched and forlorn place, that the King of heaven, He to whom belong all honor and glory, was pleased to be received at his entrance into the world.

Whilst this prodigy was taking place, whilst a virgin was bringing forth a Saviour, some shepherds, who kept their flocks in the neighborhood of Bethlehem, in a place called the Tower of Ader, perceived on a sudden a brilliant splendor in the midst of the darkness, and in the brightness an angel appeared to them, and said, "Fear not, for behold, I bring you good tidings of great joy, that shall be to all the people, for this day is born to you in the city of David, a Saviour who is Christ the Lord: and this shall be a sign unto you: you shall find the child wrapt in swaddling clothes and laid in a manger." And suddenly there was a multitude of the heavenly army, praising God, and saying, "Glory to God in the highest, and on earth, peace to men of good will."

When the miraculous apparition was over, and the night had resumed its darkness, the shepherds said among themselves, "Let us go to Bethlehem and see the word which has been shown to us:" and without losing a moment, they hastened to the stable to find the new-born infant: there they found him wrapt in swaddling clothes and laid in a manger, and Mary and Joseph were at his side. The shepherds seeing that all was fulfilled which had been spoken to them by the angel, recognized in this child the Saviour promised to Israel, and they began to praise and glorify God. Mary, the Virgin Mother, heard all that the shepherds said, and laid up all their words in her heart.

Such is, in a few words, the whole history of the feast of Christmas. St. Luke has been the historian of this nativity, whence the Christian era is dated.

What a series of important events is contained in this short history! Rome, proud of her power, (which she vainly thought eternal,) wishes not only to know all the nations and tribes which she holds under her sway, this is not sufficient, she must know even the names of each of her slaves,—and accordingly a Roman commissioner is sent into Judea to compel each man and each woman to come and be enrolled on the list of the conquered.

Augustus must know every one who is born, every one who lives under his sceptre. Well, here is a child who comes to increase the number of his subjects; for this child when he becomes a man, will say one day: "Render to Cæsar the things which are Cæsar's." But this child, who comes into the world so poor and so humble, who is born in a stable, who sleeps in a manger, will overthrow all the false gods of Rome, and all the gods of Augustus and of Cæsar. This child is the Lord of lords, Emanuel, Son of the Most High, King of kings and of em-

perors, Master of worlds. And if a new Rome lives after ancient Rome, it is because she has adored, and will adore, the child announced to the shepherds, the child born at Bethlehem at this hour. At the time when the oracles announced the departure of the gods, Jesus born in Bethlehem was already adored in the dungeons of the eternal city, in the catacombs formed under the temples of Jupiter and Mars, of Venus and Minerva, and three or four centuries after, at the most, the feast which I am describing, was celebrated and solemnly observed.

In this feast, which may well be called the feast of mothers, of children, and of the poor, what encouragement is there not for all: but more especially, what consolations for those whom the world excludes from the number of its favorites. Before the birth of Christ, honors and respect were granted only to power and prosperity: temples were erected to good fortune. Before Christ, the poor might groan, the slave might complain, but the Pagan was deaf to their groans and tears. Olympus was the abode only of smiling divinities: riches, glory, pleasure, all had their gods; but adversity and misfortune had not theirs.

Now, that Jesus Christ has been born in a stable, whilst in his infancy he has been compelled to fly into exile—now, that he has been persecuted, crowned with thorns, and put to death—now, no grief is left unheeded, and the hope which consoles is a virtue of obligation. From the birth of the Divine Son of Mary, flow all the consolations of the Christian religion. From the little mountain of Bethlehem, spring all the living waters which heal our wounds and relieve our sufferings. It is with reason, then, that the nations rejoice at the approach of this great night, with its stars, its brilliantly illuminated mass, its holy songs and watchings.

Indeed, I can imagine nothing more beautiful, nothing more poetical than a Christmas night, kept in a Catholic country by pious Christians.

The bells sounding above our heads the joyful and sonorous peals which arouse the city, are the voices of the angels who cry out to us from the clouds, "Glory to God in the highest, and peace on earth to men of good will."

The great brilliancy which fills the vast church, the light which shines among the highest arches, gilding and adorning the columns, recall to the minds of the pious, the miraculous brightness which appeared in the heavens, and which conducted the shepherds to the stable of Bethlehem.

Those clear and melodious voices which resound in the sanctuary, the noble and majestic sound of the organ, are a lively representation of heaven and earth, cherubim and men united in praising God.

In the midst of the green branches of holly and ivy, which winter has not been able to despoil of their verdure, behold a cradle—the infant Jesus reposes therein: it has been thus ornamented by the hands of the sisters of the hospitals and convents. There, mothers are praying on bended knees for their sick children; the general joy has diminished their anxiety, they invoke the mother of their Saviour with more confidence than custom: Mary has been a mother, she cannot but understand them, she will hear their prayers, and offer them to her Son.

After the three masses which began at the first stroke of the midnight hour, and which have been said in the midst of a thousand burning tapers and clouds of incense, the faithful, filled with a holy joy, return to their homes, and before retiring to sleep, seat themselves to a gay repast, called by our forefathers the feast of Christmas, and which, in Christian families, admits of nothing but what is innocent.

When the sacred night is on the point of terminating, and when the sky begins to whiten in the east, then sounds the bell for the mass of dawn; and those who remained at home during the performance of the sacred office, hasten now, in their turn, to offer up their prayers.

Later, when the sun is considerably advanced in his course, all the joyful bells of the Cathedral, and of the parishes of the town are in motion, and a concert, as it were, is heard in the air, and the birds which are accustomed to build their nests in the old spires and ancient towers, are dislodged from their stony nests, and fly in crowds about the churches.

The ancient basilica is so crowded that the squares of granite with which it is paved are no longer perceptible. The columns seem to rise towards the vaulted roof from a living mosaic of heads crowded together, and affording to the eye a varied contrast of colors. In the mean time, the assembled multitudes divide, retiring to the right and left, and make a passage for the prince of the church who officiates, and who is about to celebrate high mass. Vested in a golden chasuble, with his mitre on his head, and crosier in his hand, he advances slowly, blessing the faithful who bend their heads at his approach. The silver cross of the parish, the red one of the chapter, acolytes, thurifers, chanters, deacons, priests, venerable canons, all carrying lighted tapers in their hands, precede him singing: "A bright light has shone upon us, because the Lord is born to us. He is born, the Lord, and he shall be called the Admirable, the Prince of peace, the Father of the world to come. The reign of the Lord shall have no end. Blessed is he that cometh in the name of the Lord, God hath appeared to us. Sing canticles of praise, ye heavens; be glad, O earth, for the Lord hath had mercy on his people, and hath consoled them,—He hath had compassion on his afflicted children."

When the procession has been round the church, as soon as it has re-entered the sanctuary, the high mass commences; sometimes are heard the voices of the chanters, accompanied by the sound of sonorous instruments; sometimes the vaulted roof echoes with the majestic peals of the organ; sometimes a grave and solemn silence reigns throughout. Above the thousands who are assembled on bended knees, a bluish cloud rolls in volumes, it is the smoke of the incense: so much has been burnt at the midnight mass, and at the mass of dawn, that the whole church is filled with perfume.

On this day, if the organist is master of his instrument, he will repeat those ancient airs so much loved by our forefathers, and which we have heard in our infancy. Nothing tends more to assist us in praying, than recalling to our minds reminiscences of former times; who can pray without faith, when he reflects on his mother, and his tender years? Let not the organists then have recourse any more to the opera for their motetts, but let them repeat those ancient national airs, which have not passed through the blood of revolutions, and miscalled reformations, but which the walls of our churches have, if I may so speak, rendered quite familiar.

It is not before the altar only that the feast is kept: the hearth has also its Christmas rejoicings: on this day the families assemble together, and the little children are allowed to dine at table, for this is their feast. I have described the Christmas solemnity as it is observed in a large town, under the vaulted roof of a cathedral, and celebrated by a high dignitary of the church. I might have taken for the subject of my description, Christmas in the country—in a village—or a castle, for this feast possesses every where a great poetical beauty.

I remember a midnight mass said in secret during the persecution of '93. At that time there was no longer any church in which to celebrate the holy mysteries: a barn was chosen by the villagers for that purpose. The women decorated it the night before; coarse but very white cloths were hung around; a rustic table, covered with very white cloths, served for the altar; branches of holly, with small red berries, were placed like nosegays on each side of the ebony crucifix, with two links in iron torches. This was all the pomp in those times of persecution.

Without doubt it was not unacceptable before God, who searches the reins and hearts before him, and who was pleased to be born in a stable, and who called poor shepherds to his cradle rather than kings.

The hour which brings to mind the miraculous birth was come, each family had been waiting for it, assembled together before the fire relating ancient stories, and singing in a low voice old Christmas carols. Alone, and without making any noise, each of the faithful hastened to the barn which had been so adorned for the feast. With what piety did they not fall upon their knees before this poor altar! The faith of the shepherds, who heard the angels themselves announce the birth of our Saviour, was not more lively than that of these poor peasants,—of these men of good will, who also adored the Son of Mary in a stable.

To assemble together for prayer, was then one of the greatest crimes; death was the punishment, and this thought added new vigor to their piety; it was like the primitive Christians praying in the Catacombs. When the priest appeared at the altar, the tears flowed from the eyes of all: and the priest was so touched, that he also shed tears, which were far from being bitter: confessor of the faith, he had been struck, and persecuted for his Saviour; only a few days before, he had been seen in the hands of the executioners, and was within a hair's breadth of being put to death, and now behold him, leaning over the altar of God, the God who rejoiced his youth.

The feelings which prevailed there, were different from those which were caused by the pomp of the Cathedral; but God being present under the cottage roof, quite as much as under the gilded vault of the cathedral, hearts were touched, and souls elevated.

While Christmas fills the towns and villages with joy, old country houses have also their rejoicings; the majority of the families who occupy noble manors, are fond of preserving ancient customs; wherefore, after the collation which they take together about seven o'clock in the evening, the watching is prolonged in the hall, where, for once, no profane music is admitted. If any of the young damsels play the piano or the harp, it is to accompany their voices to some of the hymns of the middle ages restored by Felis. This evening, if any thing is read aloud over the work-table, it is such a work as the Genie du Christianisme, commencing at the chapter on feasts.

With great trouble, the trunk of an immense oak or beech has been carried in and laid on the hearth. This log, called the Christmas log, has been laid apart, and kept all the year for the sacred vigil. Oh, now the vigil can be prolonged, neither will the fire be extinguished! When once the enormous block has been well kindled, and when the people will return from the midnight mass for the repast, and when they will go again to the mass of dawn, the fire will still be burning.

The neighbors are assembled with the family and guests of the house; and when the chapel, (well decorated with the choicest flowers of the green-house, and lit up with tapers,) is opened, in a few moments it is filled with people, so that those who are in the gallery can no longer see the pavement of black and white marble—it has disappeared beneath the kneeling crowd; rich, poor, farmers, servants, are come to adore the Lord and Master of all.

At the most solemn part of the mass, are heard *melodious* voices singing the *Adeste fideles*. The baron's daughters, with their young friends, form the choir, which, by its sweetness and harmony, calls to mind the choir of angels, who sang to the shepherds, Glory to God in the highest, and peace on earth to men of good will.

I have endeavored to paint the pomp of a Christmas mass, celebrated in a cathedral—I have described the celebration of a mass in a village, in a time of persecu-

tion; I will now recall to mind a Christmas feast spent in a foreign country:

In the north of England, near the small town of Clithero, at the foot of Pendel Hill, one of the highest mountains in Great Britain, lived at S—— Hall a fervent Catholic, Lord S——. His forefathers had been persecuted for the faith under Henry VIII and Elizabeth, and when the persecution against the same Catholic faith had arisen in France, after the revolution of 1789, Lord S——, who had for a long time resided in one of the most religious and loyal provinces, seeing the approach of these bad times of proscription and danger threatening his French relations, offered to receive them under his own roof, where they would be secure from all danger. Many accepted his offer, and I shall never forget the little French colony which I saw in his hospitable mansion.

We happened to be there one Christmas day. On the eve, branches of holly, with their berries resembling pearls of coral, had been placed over the entrance door of the castle. Glees had been sung in the evening in the hall, to celebrate Christmas, one of the choruses, which I shall never forget, and which was sung to a gay and lively tune, was

> The merry merry time,
> The merry merry time,
> Bless the merry merry Christmas time.

In France, in most of our chateaux, the chapels have not the greatest care taken of them; such is not the case in England: many there, like David and Solomon, think that the house of God ought to be better than their own. And I might cite more than one castle, where the chapels are adorned with a magnificence almost regal. At S—— Hall, at W—— Castle, they are not quite so splendid, but still they are very neat and becoming,—the altar, the tabernacle, the seats, the torches, were of polished mahogany, with gilt ornaments, and a thick carpet of the most brilliant colors covered the steps of the little sanctuary: without was snow and cold, within this sacred enclosure, every thing neat, warm and comfortable. In the gallery facing the altar, reserved places were surrounded with curtains of crimson silk; behind this veil were the organ and singers, Lady S——, my mother's sister, Lady G——, her daughter, and her nieces formed this family choir. That time is long past—since the Christmas feast, many a day of death—many an All Souls day has flown by—many of those who sang then before the altar at S—— Hall, are now singing before their God in heaven—many years, many vicissitudes of fortune have befallen me since that merry Christmas time. Since then I have heard the musical masses of Mozart and Rossini; but neither all these years, nor all these different changes of fortune, nor all these great talents, nor all these solemnities, have been able to obliterate from my memory the Christmas mass sung in exile.

Even now, methinks I hear the *Adeste fideles* sung by the sweet voices of the ladies at the offertory; and, in describing Christmas, I could not but recall the occasion to my mind.

In England there are the Christmas-boxes, which correspond with our new year's gifts. The church also begins her year from the advent of the Nativity of our Saviour, and it is with great reason she does so. Every day of the Christian year ought to derive its origin from Christ's coming upon earth. Some great painter, I cannot call to mind who it was, in a painting of the Nativity, has represented all the light proceeding from the body of the divine child. Thus it ought to be, with regard to time. The Christian's first day ought to begin from the divinely illuminated time of Christ's Nativity.

The season in which this feast takes place, greatly enhances its charms; at this time people assemble in towns and villages, the days are dull and cold, and the nights long. In order to revive nature, which seems to lie dead beneath its winding-sheet of snow, religion must lend its

aid; it is she who spreads a holy joy over the mournfulness of the season, and causes, if I may so say, flowers to bloom among the snows. It belongs only to a puritanical austerity to banish the amusements which gladden at this season the family circle, for it is natural and reasonable to rejoice when we receive a benefit: now was there ever granted to us a greater favor than that which Christmas night brings us in its darkness? was there ever a more magnificent bounty shown by heaven to men? On this night it opened to let pass the King whom the angels serve and adore with trembling—on this night, a Brother is come to visit us unfortunate wretches—a Liberator comes to slaves—a Friend to children, a Master to teachers, a Model to kings—a Vanquisher to death. Let men then rejoice in the Lord, as the earth rejoices each morning when the sun rises to deliver it from darkness. Christmas is the great dawn of our deliverance: Jesus Christ is the sun of justice rising over the world to drive away the shades of death.

INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*Twelfth Semi-Annual Report from the President to the Members of the Young Catholics' Friend Society.*

BALTIMORE, *Nov. 4th*, 1848.

Gentlemen:

It becomes my duty, this evening, to lay before you a report of the operations of the society for the past six months, as shown in the several reports of the officers of the government. In my report of May last, I congratulated you upon the many evidences of public approbation bestowed upon our labors, and the renewed zeal of the members generally, as circumstances which made our winter term one of prosperity. I am happy to say that the same causes of congratulation still exist. The summer is usually a season of ease. The calls upon our funds are not considered so pressing as those of the winter season, and hence it is not expected that members will be so prompt at the meetings. But the season now closed has been an exception. The meetings were all numerously attended, and a degree of interest experienced throughout, which gives promise of a prosperous winter. Many of our new members have made themselves prominent in their endeavors to promote the objects of the society, while those who have been active from our earliest move have still led on in their good example.

In my last report I had the satisfaction of reminding the society that we had become an incorporated body. Now I have the pleasure of calling your attention to our new room. Its neatness and convenience have no doubt invited many to our meetings. To the esteemed rector of the cathedral are we indebted for this boon. To the worthy Brothers of the Christian Schools are we also much indebted for many acts of civility and attention when our place of meeting was not so convenient. The committee who have had charge of the arrangement and furnishing of the hall deserve richly our thanks for their perseverance. Their duties have been troublesome and laborious, but they have discharged them in a manner as creditable to themselves as they will be beneficial to the society.

The secretary states in his report that "the number of applicants for membership, during the last term, has been thirty-five, all of whom have been received into the society by an unanimous vote"—that we "have also had the pleasure of enrolling the name of the Rev. Wm. H. Elder, of Mount St. Mary's college, as an honorary member." Of the several committees appointed, four only have not closed their labors. The secretary expresses his pleasure to the society, "that it has pleased a kind Providence so far to preserve its members, that during the last term we have not had a single death to record."

The book-keeper reports to have received, for monthly subscriptions and initiation fees, the sum of $143 50. It is a matter of regret, however, that the arrears of members should have amounted to $312 25. It may be well

to state, in palliation of this debt, that there are, amongst the delinquents, the names of several members who have removed from the city, but whose accounts are still open upon our books, from the fact of their not notifying the society of their removal. He also states that our efficient collector, Mr. Cappeau, has collected $44 of long standing dues. He has accompanied his report with a list of names whose arrears may be considered as doubtful.

The treasurer has received during the term, including the balance of $55 16 on hand in May, $302 41, and has paid for clothing materials and other expenses $117 67, which leaves a balance on hand of $184 74.

The report of the chairman of the active board of trustees is so particular and so brief in its detail, I deem it due, both to the writer and to the society, to submit it entire.

To the President of the Young Catholics' Friend Society.

Sir,—The close of another official term brings to me the duty, of submitting to you a detailed account of operations by the board of trustees.

I first commence with the purchases. There have been purchased, since our last report, two hundred and thirty-five and a quarter yards of muslin, one dozen of palm leaf hats, fifty-six and three-quarter yards of sattinet, and seventy pairs of shoes, amounting to $96 92.

In our distribution, during the past six months, we have been governed by the same considerations that influenced us during the previous term, requiring in every instance, that the applicant should be a regular attendant at Sunday school, or receiving a sufficient guarantee that he would become such, upon the reception of the benefits of the society.

During the past term eighty-one children have received the benefits of the society: of those, twenty-eight are attached to St. Vincent's Sunday school, twenty-eight to Calvert Hall do., fifteen to St. Peter's do., nine to St. Patrick's do., one to St. Alphonsus's do. The number of articles distributed were as follows: thirty-six pairs of pants, thirty-five jackets, seventy pairs of shoes, muslin for seventy-one shirts, eleven hats and five comforts, making in all two hundred and twenty-eight articles. Goods on hand at this time are one hundred and eight yards of muslin and two comforts. Respectfully submitted,

JOSEPH VICTORY,
Chairman of Board of Trustees.

The object of the Young Catholics' Friend Society cannot fail to commend itself to all those who will inquire what it is. What can be more commendable than aiding to save the children of the poor from the many snares that are laid to entrap them? We desire, by providing them with raiment, that they may attain the blessings of a sound religious and moral education—that they may not offer nakedness as a reason why they are absent from religious instruction; and to accomplish this laudable undertaking we call upon all Catholic young men to assist us.

The officers of the government are gratified to feel that they close their term of service at a time when the society was never more prosperous. They do not, however, attribute this happy condition of affairs to their judicious management, on the contrary, they again beg leave to say, that whatever endeavors they have made in the discharge of their duties, they were encouraged by the zeal and interest manifested by the members at large.

A few words relating to myself. To me has been accorded the proud distinction of being the founder of our society—an honor which I would not hesitate to receive entire, did I not deem it injustice to others. Whatever part I took in its establishment, I could not have succeeded, had not the suggestion been received, as it was, by Geo. W. Webb and others, whose names are attached to the first meeting—published with our constitution. With these gentlemen I can agree to share the honor, but cannot appropriate it entire to myself.

Before retiring from the position which through a kind partiality you have conferred upon me for the past year, to mingle again amongst you, (where I shall be much more at ease,) I must say to my fellow officers that I have but one regret—a sincere one—that the occasions of our frequent meetings are over. The termination of meetings, which have been characterized by the spirit manifested by your civilities, while we have been associated together, may in truth be regretted.

To you, gentlemen of the society, I return my grateful acknowledgements for the indulgence which you have bestowed upon me, and trust you will believe that where I have erred, the fault was not of the heart.

Let us continue with zeal and perseverance until we have accomplished our charitable object, for "*they that instruct many to justice, shall shine as stars for all eternity.*"

OWEN O'BRIEN, *President.*

At the meeting of the above society held November 5th, the following gentlemen were elected officers for the ensuing term: president, Doctor T. C. Atkinson; vice-president, B. J. Sanders; corresponding secretary, L. A. Puzinett; recording secretary, J. R. A. Williams; treasurer, George W. Webb; book-keeper, John A. Simmes; of five trustees, only the following three were elected, H. G. Ducatel, James C. Golder, James Lipp; steward, D. Blundel. And at the same time James Mc Neal, Thomas White, Francis Merceret and A. Leo Knott, were unanimously elected members of the association.

Religious Profession.—The interesting and solemn religious ceremony of taking the black veil, took place at the Carmelite nunnery, in Aisquith street, on Wednesday last. The recipients were Miss Smith, of Baltimore, who has the name of Sister Alberta, and Miss Lawrence, of Frederick, who has the name of Sister Rose. A number of persons were present to witness the ceremonies.

Diocess of Boston.—*Confirmation.*—We learn from the *Catholic Observer*, that the right reverend bishop of Boston confirmed two hundred and seven persons at St. Alban's, on the 1st of October; "the next day, Monday, the bishop visited Fairfield, an adjoining town, where there is quite a numerous Catholic population, and where, during the past year, they have built for themselves a fine church. The bishop confirmed one hundred and thirteen persons at that place. On Tuesday he visited Swanton, another part of the Rev. Father Hamilton's mission, and where they have also a small but neat church, recently built, at which place there were seventy-one persons confirmed: making in all three hundred and ninety-one persons on this mission." The bishop also confirmed a large number at Montpelier and Burlington, and a small number at Vergennes.

Diocess of New York.—*Clerical Retreat.* The *Freeman's Journal* informs us, that on Sunday, October 22d, the spiritual retreat for the clergy of the diocess was concluded, the Right Rev. Dr. Walsh, bishop of Halifax, officiating pontifically, and the right reverend bishop of New York preaching on the occasion.

Confirmation.—At the request of the Right Rev. Bishop Hughes, the Right Rev. Bishop Walsh, of Halifax, administered the sacrament and confirmation to one hundred and one persons, in the interesting mission at Madison, N. J , on the 15th October.—*Freem. Journal.*

Diocess of Albany.—*Dedication and Confirmation.*—We learn from the correspondence of the *Freeman's Journal*, that on the 15th September, the Rt. Rev. Bishop McCloskey blessed the new church of St. Peter, at Rome, assisted by several clergymen. He also confirmed nearly two hundred persons.

Diocess of Louisville.—*Confirmation.*—We learn from the *Catholic Advocate*, that on the 1st October, the Rt. Rev. Dr. Spalding confirmed thirty-two persons, of whom five were converts, at St. John the Baptist's, Hardin county, and on the same day ten others at the Bethlehem Female Academy. October 4th, at the church of St. Ignatius, Hardin county, thirty-two were confirmed, of whom eight were converts: on the 11th, fifty-four were confirmed at the station on Sunfish creek, of whom six were converts: on the 15th, forty-two were confirmed at St. Augustine's, Grayson county, thirteen of whom were converts: on the 17th, thirty-four were confirmed at St. Paul's, Clifty creek, same county: at St. Anthony's, Breckenridge county, twenty-three were confirmed on the 19th.

Diocess of Vincennes.—*Progress of Religion.*—The Notre Dame du Lac University is now in a truly flourishing condition. In the course of a few weeks, probably on the 12th of November, their new brick chapel will be blessed, on which occasion it is expected a large number of persons will be present.

The sisters who belong to the order are also about to establish a school, which is to be conducted by able and efficient hands; and their extremely moderate terms—for English course $60—seem to offer for them a most successful undertaking.

Yesterday evening, Oct. 22d, in the chapel of the noviciate, Mr. Thomas John Walsh received the religious habit, taking at the same time the name of Brother Victor.

Brothers Francis of Sales, Jerome, Michael, Dominick, Benedict, and Charles Borromeo, made their profession.

Seven of the brothers will start on Thursday next, in order to establish new schools, five for New York and two for Fort Wayne.—*Cor. Catholic Advocate.*

Diocess of Philadelphia.—*Laying the Corner Stone.*—The corner stone of another new church was laid October 1st, at Salem, New Jersey.—*Catholic Herald.*

Widows' Asylum.—The same paper informs us that on the 9th October, a meeting was held

at St. John's pastoral residence, for organizing an asylum for the benefit of indigent widows. The Rt. Rev. Bishop Kenrick presided, and managers were appointed. The name of the institution is *St. Ann's Widows' Asylum.*

Consecration.—The church of St. Augustine was consecrated by the bishop of the diocess on last Sunday. The ceremony commenced at 6½ A. M. and continued until 10½ A. M., when pontifical mass was sung. After the Gospel, the bishop of New York preached an eloquent discourse. After adverting to the recollections of the old church and pastoral residence, and their destruction in the frenzy of popular excitement, he spoke in terms of praise of the reparation made by public justice and then dwelt at large on the dignity of the temple, chiefly as the place of Christian sacrifice. In the evening the same distinguished prelate preached again in the same church, when a collection was made for the benefit of the St. John's Orphan Asylum.—*Ibid.*

Religious Profession.—Miss Maria Moore received the black veil, in the chapel of the Sacred Heart, at Eden Hall, on Friday, the 3d inst, from the hands of the bishop, and made her religious profession. Another young lady received the habit and white veil at the same time, on entering the novitiate.—*Ibid.*

Confirmation.—Fifty-seven persons were confirmed on Tuesday last, (November 14,) in St. Patrick's church, Pottsville.

The establishment of the sisters of St. Joseph in this borough, is in a prosperous state; about a hundred children frequent the school. The house has been put in complete repair, and furnished by the generosity of the congregation.—*Ibid.*

New Bishops.—On the first of the present month, the Most Rev. Archbishop Eccleston received from Rome, and forwarded *à qui de droit* the Bulls of the Rt. Rev. James Vandevelde, S. J., bishop elect of Chicago, and the Rt. Rev. Maurice de St. Palais, bishop elect of Vincennes. Happily for the interests of religion in those diocesses, the holy see has without delay filled these vacant sees by the appointment of clergymen, who are well known for their learning, piety and zeal.

Bishop Hobart's Views of the Catholic Church.—It was stated in a Catholic Tract published a few years ago, that the Rt. Rev. John Henry Hobart, Protestant bishop of New York, was known to have declared, that it was more convenient to live a Protestant, but safer to die in the Catholic church. Alluding to this statement of the *Tract*, the *Church Times* (Episcopalian) has challenged the editor of the *Catholic Herald* to show that Bishop Hobart ever made such a declaration in any of his writings; in reply the *Herald* very justly observes that Bishop Hobart might have made the remark without giving it a place in his writings, and for further information he refers the *Church Times* to us, as we took some part in the publication of the tracts. We can say, that the author of the tract had good authority for stating what he did, his assertion being founded upon the testimony of an auricular witness, whose veracity is unquestionable. That witness is George Ironside, Esq., formerly a Protestant Episcopal minister, who was converted to the true faith about the year 1818, and afterwards wrote a pamphlet, which was suggested by his happy change of sentiment, and was addressed to Bishop Hobart, with whom he was intimately acquainted. In this pamphlet, Mr. Ironside expressly says, that Bishop Hobart did make the above declaration in his hearing, and he appeals to the bishop for the truth of what he says. Bishop Hobart, however, is not the only Protestant minister in the United States, who has allowed the deep conviction of truth to prevail, for a brief moment, in the expression of his sentiments. Bishop Claggett, of Maryland, observed once to one of his relatives that, if he had been born in the Catholic church, he would not leave it. This remark caused the latter to reflect, that the reformers therefore could have had no solid reason for abandoning the Roman communion, and if there was no sufficient reason for abandoning it, there could be none for remaining out of it. He consequently embraced the Catholic religion. We know too, that the Rev. Charles H. Wharton, late Protestant Episcopal minister at Burlington, N. Jersey, advised his nephew, Mr. Wharton of Washington, to remain in the Catholic church, because it was safer to die a Catholic, however convenient it might be to live a Protestant. The advice was followed. This information we have received from one of Mr. Wharton's connexions, who saw the letter which contained the advice.

Such declarations and admissions on the part of Protestants, distinguished by their rank or learning, do not indeed enter in any degree into the motives of Christian faith, because the essential characteristic of that faith is that its

motive is divine revelation ascertained through the teaching of the church: but these declarations certainly contribute to increase the weight of testimony and to swell the amount of probability in favor of any particular tenet, for instance, the authority of the church, and make it appear to the inquirer more reasonable and more entitled to his belief. Thus when Henry IV, of France, was investigating the relative claims of Catholicity and Protestantism, he inquired of the reformed ministers whether they considered salvation attainable in the Catholic church. Upon receiving an affirmative answer, he at once concluded that he possessed all the motives that could be desired for giving the preference to Catholicism, since it was admitted to be a safe way, not only by its own adherents, but even by its adversaries.

OBITUARY.

Died, at Georgetown, in November, Mr. John Klem, a scholastic of the Society of Jesus.

At Mt. St. Mary's college, November 18th, Sister Gervase, of the society of Sisters of Charity. R. I. P.

FOREIGN.

New Persecution of the Church in Switzerland.—The crisis in religious persecution in Switzerland has arrived, and radical atrocities may be said to be fairly inaugurated. In the *Ere Nouvelle* of the 5th inst.—the latest Paris date—we find a detailed correspondence between the bishop of Lausanne and Geneva and the civil prefect of the district of Sarina first, and afterwards between the same prelate and the president of the council of the state of Friburg.

The following is the beginning of the difficulty, to which we invite the attention of our readers as it is very likely to be the commencement of an interesting chapter in the persecutions and sufferings by which the Catholic church fulfils her mission.

We have already lately mentioned in our columns the protest of the bishop against the new Friburg constitution on the ground that it abridged just ecclesiastical liberty in the matter of education.

At the moment when the functionaries of government were about to take their oath to the support of the new constitution, the bishop thought it fitting to address a pastoral to the clergy and laity on the nature, obligations, and limitations of an oath. There was no political allusion made in the pastoral. It was purely theological, and was recommended to be read from every pulpit without comment. Hereupon the following letter was sent by the central council of state to the prefect above named. It is worthy of an attentive reading:

Friburg, *Sep.* 21, 1848.

Having received indirect information that the bishop has just thrown out a publication tending, along with other things, to cause the refusal of the oath to the cantonal constitution as heretical, in declaring it heretical, which is to be published next Sunday, we request you to go with your secretary to *this titular*. You will *summon him instantly* to withdraw this or any other like publication, with the notification that we will take measures for its suppression if it has already been issued.

You will in any case tell him that we *forbid him in the most formal manner*, at his proper peril, as well as at that of every ecclesiastic who shall not conform, to publish ANYTHING WHATEVER *without our previous approbation*. We will consider any contravention of this order as an act of revolt, and an instigation to disobeying the laws. And we will show due severity against every machination which may compromise the peace of the state.

(Signed) *President* Scheller,
Vice Chancellor Frælicher.

Verbal Answer of the Bishop.

After clearing himself from every political accusation and setting forth the purely doctrinal and religious character of his pastoral, the bishop said in substance, that "the oath being a religious act, he had, as bishop, the right, and was bound to make known to his diocesans the teaching of the church on this important act. If he was hindered in the exercise of this right, this hindrance would be a formal violation of the federal pact, and of the cantonal constitution, which guarantees the religious liberty, and expressly the Roman Catholic and apostolic church, which in its turn necessarily embraces the free preaching of the truths and duties of religion. He also remarked, that it was a violation of the liberty of the press, which had been freed from all censure or preventive measures." He then refused peremptorily to defer to the prohibition that had been attempted, as contrary to his episcopal rights and duties.

Scheller, the president, upon the receipt of this answer, addressed a letter to the bishop in

which, after expatiating on the evils of discord and the duties of peace in the manner so convenient to infidel politicians when they would stifle conscience and justice, gravely informs the bishop that the council "*formally* INTERDICTS the publication," and that if it be necessary they will call in again the confederate cantons, and that this time if war breaks out in consequence, they will take vengeance, not on the people, but on those who shall have inspired the people to resistance.

New Response of the Bishop.

In his answer to the above the bishop remarks:—"The pastors of souls would render themselves guilty before God if, in consequence of their negligence or their silence, the faithful committed to their care should violate any point of the law of God. In the present circumstances consequently the curates were obliged to recall to the mind of their parishioners the doctrine of the church respecting oaths, that the consciences of the Catholics may be enlightened who are about, in great number, to take part in this religious act.

"But for fear that some priests might utter words imprudent or susceptible of unfavorable interpretations, we summed up ourselves, in a circular to be read without comment, the rules of the moral on this subject. . . . ."

The object of the bishop in this letter is to prove that he could not in conscience have avoided doing what he did, and that he was fully authorized by the existing laws in so doing. This was on the 22d Sept. But before he sent his answer he received another letter, also dated the 22d, from president Scheller, countersigned, and the last, by Chancellor Berchtold. It refers directly to the circular which had at last fallen into their hands.—Some idea may be had of the virulence of this document from the following passages:

"We have announced to all the curates, chaplains, &c., that they are formally forbidden to make any extraordinary publication without having the previous authorization of the respective prefects, and we have declared them all personally responsible for any act in contravention of the commands of our prefects. . . . . .

"Should you persist, and in consequence of such publication should any *fictitious* scruples prevent the constitution in the canton of the communal authorities, the government will find itself in the necessity *of proceeding by military executions*, but in such case *it will not be the Friburger citizens who shall be called to arms, we count too little on men to whom the infernal secret of trafficking with their consciences shall have been displayed and apprised but we will recur to the federal troops.* The directory is apprised of what is passing in our canton, and at the first signal the canton will a second time be flooded with troops. Woe then to those who shall have provoked the disaster, for it is on them that the consequences shall fall. See then to what you expose the country! If you strike this terrible blow in the name of religion *we will find means to defeat your guilty designs. . . . .*"

Third Answer of the Bishop.

The answer of the bishop to this infamous outrage is so lofty, so worthy of the occasion, that we give it entire.

FRIBURG, 23*d Sept.*, 1848.

"To the Council of State:

"Mr. President, and Gentlemen:—

"At the moment when we were about to send you an answer to your message of yesterday morning we received your letter of to-day, bearing, like the first, the date of the 22d inst.

"We will add only a few reflections to the words already addressed to you.

"We cannot submit to the prohibition that has been intimated to us of publishing a circular destined to call to the minds of the faithful confided to our care, the teachings of the faith on an important point of the Catholic moral.

"In a Catholic canton, under a constitution which guarantees the free exercise of the Catholic religion, such a prohibition is arbitrary, illegal, anti-Catholic. There is no more liberty for Catholicity in this canton as the civil power may, at its will, control and interdict the preaching of the truths and duties of religion. The synagogue of the Jews wished also to arrogate this right over the apostles. But the apostles, who nevertheless knew the true spirit of Christianity hesitated not to answer that they ought to obey God rather than men. They did not suffer themselves to be shaken by threats, by revilings, nor even by the preparations for punishment. Like the apostles, we must maintain the liberty of the evangelical preaching; as bishop, we have the same duties to fulfil, the same answer to give you: *We ought to obey God rather than men.* If their lot is reserved for us, we are happy to suffer and to die, if need be, rather than to

subscribe to the enslaving, degradation and ruin of the Catholic religion. You may persecute, gentlemen: our lives and the lives of our clergy in this canton, are in your hands. We will oppose to your blows but the arms of patience and of pardon. But remember, sirs, that persecution honors those who endure it, and dishonors those who make themselves its authors or accomplices.

"Receive, &c. ✝ STEPHEN,

"*Bishop of Lausanne and Geneva.*"

It is not worth while to give at length the furious missive despatched to the bishop on the 25th ult., by the same radical worthies. Two or three sentences will suffice.

"You alone stand erect on the ruins of a factious minority! and you think to sustain its pretensions and give it victory by the ascendancy that your sacerdotal authority gives you!

"To this end you have attacked the new constitution, driven the clergy to rebellion, agitated the people, slandered our intentions, and hindered the action of government. And you would persuade us that there is nothing hostile in your circular, in which you discuss doctrinally the value of an oath on the eve of a communal election. Why speak to-day from the pulpit of sacrilegious oaths? What are you after? Who has asked your meddling? Who is it, that proposes an oath contrary to religion?

"You have already declared that the new constitution was unjust, and contrary to the rights of the church. And to-day, when it is to be sworn to, you scare timid consciences in painting the consequences of an oath, whose object should be injustice and falsehood, saying that such an oath offends God, and binds to nothing. You discountenance mental reservations, but council to open resistance, or at least to the refusing of civil duties. You throw a suspicion of hetorodoxy, on the government, and by withholding votes render the application of the laws impossible.

"But do not think to win the palm of the *martyr* by the justice that will be visited on you. You ape the patience of a persecuted apostle, but so far from an apostle, you are a *rebel* against the laws of God and man, and against the precepts of the Gospel."

We may expect by the next steamer yet farther details of these proceedings, as the crisis was at hand at the latest date. There can be no doubt that the clergy will be the objects of a bloody persecution.—*Freeman's Journal.*

Latest Intelligence.—The last arrivals brought little news of a very important character. Considerable fermentation is still going on in Italy, with regard to a plan of a federal union of all the Italian states. Order has begun to appear again in Vienna, the city having capitulated. The imperial generals, though masters of the place, have promised to retract none of the popular concessions made in March. In France the constitution of the new republic has been voted by the national assembly, and a fete was to be celebrated in Paris in consequence of that event. Mr. de Montalembert, with many others, voted against it, on account of certain provisions it contains, which they consider hostile to the reign of true liberty. In fact, it promises little more of liberty, in the proper sense of the word, than was enjoyed under the monarchical government. Certain parts of Ireland are represented to be in a state of great distress. The trials of the state prisoners are still going on. Monseigneur Marilley, bishop of Lausanne and Geneva, is now a prisoner in the castle of Chillon, for having feared God rather than man, and persisted in the discharge of his pastoral duties in defiance of the threats of the tyrants that are now in power in Switzerland. Civil and religious liberty is now but an empty name, in that once free and happy country, or rather the most disgusting tyranny has been established by the radical party, in the place of that freedom which the old federal pact had secured to the people. The cholera is still carrying off its victims in Scotland and England, but the number of cases, particularly in England, has been so small that they have not created any alarm among the inhabitants.

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